CHRIST'S SECOND COMING

REV. A. D. FAIRBANKS

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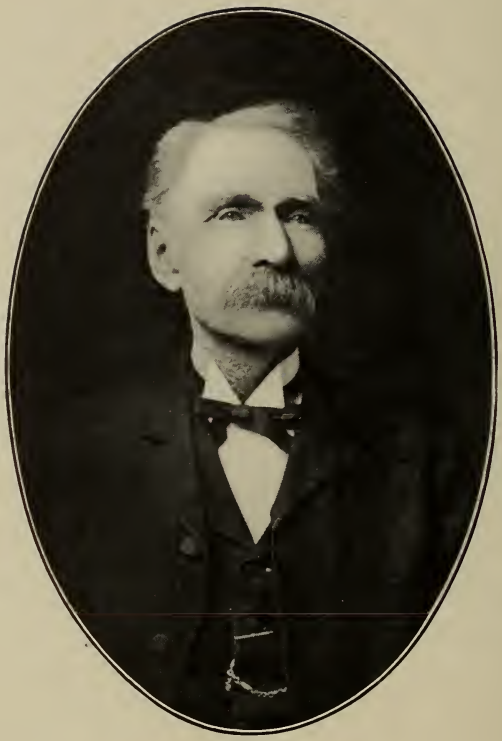

Very Truly
Rev. A. D. Fairbanks

CHRIST'S SECOND COMING

BY

REV. A. D. FAIRBANKS

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A FOREWORD.

The Word of God has long been abused by its friends, who, by their "piece-meal" use of it, have made it an arsenal for battle, rather than a tree of life for enlightenment. The age has waited patiently for the appearance of a man, and of a certain disposition, who would deliver the Bible from textual narrowness, and connect it up with large areas of its uncovered truths. Such a new "Bible light" visits us in this present treatise, and it will compel a newer and larger alignment of Bible thought upon the subject it covers.

The author brings to his subject a mind prophet-like in its dimensions, and saint-like in its obedience to "the voice of the Word." By his balanced biblical groupings, he has plowed up, and under, the "easy" conclusions of many exegetes, who simply "followed copy" from the fathers.

Through Mr. Fairbanks, the treatment of the Bible rises like "the program of a king," imperial, commanding, and victorious.

He restores the book to its regnant realm, and has released a new and mighty idea.

JOHN J. SHINGLER, Ph. D.

Montrose, Colo., July 19th, 1909.

It is with deep and lasting gratitude that I acknowledge the services of Rev. J. J. Shingler, pastor of the Congregational church of Montrose, Colo., in preparing this work for the press, particularly in arranging the Side Notes, and the Subject index; the latter of which is very nearly all to be justly accredited to his masterly genius, and his superior scholarly attainments.—A. D. F.

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ANTICIPATIONS, OR THE GIST OF THE GRIST IN A LIST OF SCRIPTURES.

Below are some anticipatory passages of the Scriptures, which ought to predispose the reader of this treatise to a thoughtful, studious, unbiased investigation of its claims. Views of

James 5: 6. "Be ye also patient, stablish your hearts, for *the coming of the Lord draweth nigh.*" James

Paul to the Philippians, 4: 5. "Let your moderation be known to all men. *The Lord is at hand.*" Paul

Paul, again addressing the Thessalonians, whom he undoubtedly expected were to live to see the day of Christ's second coming, said, (Thess. 5: 2) "For ye know perfectly that the day of the Lord so cometh as a thief in the night," etc. "But ye, brethren, are not in darkness, that *that day should overtake you* as a thief." He could not safely have anticipated that condition of the church, or of that church fifty, five hundred or one thousand years later. He could, probably, safely say, from knowledge,

that THEY were not in darkness. This conclusion of Paul here harmonizes him with Paul to the Philippians, as above.

Peter — I. Peter 4: 7. *"But the end of all things is at hand."*

John — I. John 2: 18. "Little children, it is the last time: and as ye have heard that antichrist shall come, even now there are many antichrists, whereby *we know that it is the last time."* This "last time," or last day, or hour, is that which was spoken of by the prophet Joel thus:

Joel — *"And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh;* and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

"And on my servants and on my handmaidens I will pour out in those days of my Spirit: and they shall prophesy:

"And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

"The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

"And it shall come to pass, that whosoever

shall call on the name of the Lord shall be saved."

It is clear that all of the events named here are connectively stated in a way that it renders it extremely inconsistent to set them apart in time of fulfilment. Most naturally, they must connectively come to pass, in course of time, if construction of language has anything to do with what is meant to be conveyed. Turn to the original wording in Joel 2: 28, 29, 30, 31 and 32, and conviction of this claim will be confirmed. *Joel connects all events named, in order, in immediate connection of time.*

Christ's words, Matt. 10: 23. "But, when they persecute you in this city, flee ye into another, for verily I say unto you, *ye shall not have gone over the cities of Israel till the Son of man be come.*" The fulfilment of this was to be, undoubtedly, within the limit of *the time in which the cities of Israel were intact as such.*

Matt. 16: 27, 28. "For the Son of man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works. Verily I say unto you, *There be some standing here, which shall not taste of*

death, till they see the Son of man coming in his kingdom."

This is reiterated in the following, Christ's last talk with Peter: John 21: 18 to 23. "When thou wast young thou girdest thyself and walkest whither thou wouldst, but when thou shalt be old, thou shalt stretch forth thy hands and another shalt gird thee and carry thee whither thou wouldst not. This spake He, signifying by what death He should glorify God. And when He had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter, seeing him, saith to Jesus, Lord, what shall this man do? Jesus saith unto him, *If I will that he tarry till I come,* what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, *If I will that he tarry till I come,* what is that to thee?" Here the fact that John was to outlive Peter was put on double record.

Paul, again

Heb. 10: 37. "For yet a little while, and he that shall come will come, and will not tarry."

The revelation TO BE, which Jesus was to give to John, to show unto his servants, were *"things" that "were to shortly come to pass."* See first verse of the first chapter of Revelation. Then follows *a charge,* thus (third verse): "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, *for the time is at hand."* This was said of the revelation that John was to receive.

John on "Events at Hand"

Now of the revelation which he had received, see Rev. 22: 6, 7, 10, 11, 12:

(6) "And he said unto me, These things are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the *things which must shortly be done.* (7) Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. . . . . (10) And he saith unto me, Seal not the sayings of the prophecy of this book: *for the time is at hand.* (12) And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." This last verse is a repetition, in substance, of Matt. 16: 27.

The Angel and "The Time at Hand"

This verse (11) "He that is unjust, let him

be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still," means that, following this coming, the same rule as to sin and holiness shall continue as was ever applied. This coming does not rule out distinction between saints and sinners. Still the unjust shall be called unjust, and the holy shall be called holy. I cite these Scriptures, in this introductory, to impress the mind with *the idea of Christ's present relation to his work, and the kind of office he holds connected therewith.* NOW. It is clearly set forth in Heb. 6: 20 and Heb. 7: 1, 2, 3, in which there is a comparison between Christ and Melchizedek, making it clear that *the type and the anti-type, officially, are identical.* Melchizedek was "King of Salem and Priest of the Most High God," and Jesus Christ was exalted at the right hand of God after the order of Melchizedek. "We have such an high priest who is set on the right of the throne of the Majesty in the Heavens." See Heb. 8: 1-2. To dispel all doubt of Christ's holding *the double office of king and priest,* we *here reproduce* Acts 5: 31. "Him hath God exalted with his right hand to be *a prince and a*

Character—Differences Remain

Christ and Melchizedek

Their Offices Identical

saviour." The following shows what Christ's exaltation at God's right hand means, the extent of authority thereby attained. Eph. 1: 20, 21, 22, 23:

(20) "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand, in the heavenly places, (21) Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: (22) And *hath* put all things under his feet, and gave him to be the head over all things to the church, (23) which is his body, the fullness of him that filleth all in all."

Christ "King Today"

Philippians 2: 9, 10. (9) "Wherefore God also *hath* highly exalted him, *and given* him a name which is above every name: (10) That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

I Peter 3: 22. "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

CHRIST IS NOW EXALTED TO KINGSHIP.

Jer. 23: 5. "Behold the days come, saith the

Jeremiah "Saw it"

Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." Christ's sovereignty must be a fact while the earth stands, and be *a completed reign ere the day of his final coming,* at which time *he gives up his office as king,* and *his kingdom.* I Cor. 15: 24. See Matt. 21: 4, 5; Luke 19: 37, 38; John 12: 12 to 15.

Summary of "Contemporaneous Events"

Finally, I propose to make clear, by a thorough canvass of the subject of this writeup, considering everything directly and indirectly bearing on the question that the Bible furnishes, and, I shall venture to hope, not only to prove that *Christ's Second Coming is a contemporaneous event with David's deposal, which was at the destruction of Jerusalem,* but that the event is also concurrent with the end of the Jewish age, designated "the consummation;" the end of the law and the ritual; and the beginning of the gospel of grace and truth; the end of the representative church and the beginning of the real; the end of its bride period and the beginning of its marriage state; the end of the temple and tabernacle which was pitched by man, and the time of the setting up of the one pitched by God; the

Divers "Endings and Beginnings"

end of the old covenant, the beginning of the new; the end of the old earth and heaven state, and the beginning of the new earth and heaven condition; the end of the Abrahamic seed as by Hagar, and the beginning of it as by Sarah; the end of the bondage state, and the beginning of the free state; the end of the church state that admitted saints and sinners, and the beginning of the time when sinners shall be set over on the left hand and the righteous on the right; when there shall be a sharp and clear discernment between the righteous and the wicked, between him that serveth God and him that serveth him not. See Mal. 3: 18.

Righ-Hand-Men

Left-Hand-Men

If the reader shall sometimes feel that some of the references to the Scriptures and attempted uses are foreign to the subject under discussion, or irrelevant to the argument, he or she will do well to withhold judgment until *the collateral claims* are all in, meantime allowing no part of the same to drop out of the memory.

The Author's Request

Christ's Second Coming

Christ as King, When and Where, and His Deposal.

CHAPTER I.

SEED-THOUGHT OR FORECAST, AS FOUND IN GOD'S PROMISE TO OUR FIRST PARENTS AFTER THEIR FALL.

This is a prominent subject of both the Old and the New Testaments. It stands out in bold relief, throughout the Bible, beginning with the third chapter of the beginning of the books, and only ending when the last chapter of the final book of the Sacred Canon is closed. "I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel, (Gen. 3: 15) is the initial wording of the advocacy of a very prominent and vital doctrine of the Holy Scriptures. It is the beginning of one of the threads of the scarlet line that runs through the book entire.

The Seed-Thought

It is my purpose, in this treatise, to bring out the exact and full import of this most wonderful forecast of the history of the two important personages referred to in the above Scripture passage. Bible students, of all religious persuasions, are a unit in opinion as to whom the person is who is referred to in the reference to the seed of the woman, and are not inharmonious on the final achievement-question, relating to this seed. Yet, there is a strikingly wide difference between the various schools over the WHEN, and HOW and WHERE. At this late day, after such a vast amount of ably written matter, put in book form and otherwise, from the various religious standpoints, it may seem to some presumptuous to attempt further examination into this subject.

Confusion

It is with much pleasure, and great profit, that I have read and compared the various treatises on the question of Christ's Second Advent and His Reign. The result of my research I have put in this concise form, thinking that it will be enough to awaken anew an interest in a Bible subject, the importance of which, when it is considered how it bears upon all other Scripture questions, is of no small

moment. Having a stern and stubborn conviction that the process of the fulfillment of this first and, thus far, only cited Scripture, commenced at the time of its utterance, and has, up to this moment, progressed in realization to a degree most marvelously significant, and will from this go on achieving what the words contemplate in greatly increased force, in importance and magnitude, until the last opposition to Christ's reign is obliterated, I therefore write under the inspiration and strength of a full persuasion.

Progressive Realization

This passage of Scripture contains the essence and forecast of a most wonderful history. It is a statement, in fact, of theological importance as momentous as any other question in the entire category of vital subjects in our holy religion. It is a prophetic statement, the working value, application, and outcome of two forces of opposite nature and intent, of such import that no Bible student can afford to overlook it. Satan, or adversary, is the character as a power, and agency, referred to on the one side; Christ, helper or Saviour, is the character and agency referred to on the other side. The Bible is clear in its teaching that they are en-

Satan and Christ

gaged in deadly conflict; and it ought to be a matter of the highest interest and importance to the churches concerning the outcome, both progressively and finally.

One general, means the utter ruin of our best interests, and the overthrow of our purposes to rise and advance along the lines of truth, righteousness and healthful prosperity. The other general, intends to secure to us a perpetual inheritance of just that which the first named leader proposes to defeat. My own investigation and observations, thus far, confirm me in the opinion, yea, strong conviction, that Christ *is conqueror,* and that the prospects are that he will completely rout his enemy, and eventually secure *undisputed sway over all the* earth. I further avow it as my belief, that the beginning of the successful siege, the working out, and up to the GRAND end, dates back to the utterance, "I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." The significance of this language is that the serpent's (Satan's) power is limited, and that his work follows only in the wake of Christ's work; and that his offensive and de-

Christ is Conqueror

fensive blows against the right strike only at the heel, and are necessarily in effect only temporary, but that, on the other hand, Christ's work, and the force of it, is directed to the head of his adversary and will wound unto the death.

Christ's Inaugural a Dateable Period

The time of Christ's inaugural as king has an historical date, at which time He commenced to reign and rule, with a greater or less degree of success; which reign will continue "until His foes shall be made His footstool," and until there shall be nothing left *"that can hurt or harm in all God's Holy Mountain."*

The above Scripture passage, in which is a reference to the old tempter of our first parents, and the seed of the woman, has in it an initial seed of a marvelous outcome. He who was slain before the foundation of the world, then wholly hid to creatures' eyes, must be in process of time revealed in the fullest, completest grandeur of His character and work; also the kingdom prepared for us, no later than was its king, which at its inception, to all intelligences but God, could be but the dimmest, darkest realization of its progressive reality and import, must at that time shine forth in its richest splendor,

at its highest stage of development and glory, which will, in the near future, stand forth to the gaze of all eyes, as the ONE and ONLY all-ruling kingdom of this earth. As this king shall be "king of kings and lord of lords," so this kingdom shall dominate over all the kingdoms of this earth. For years I have been in violent haste, with intense eagerness, ever increasing, to find out what this wonderful Scripture forecast anticipates. As thoroughly as I have been able, I have examined into the authorized words about it, which words we find in the Scriptures. In my investigation I have not knowingly overlooked any part of Revelation bearing upon the subject; and in my comparisons I am quite sure that results of investigation do not drive me to indifference, or studied evasion, concerning any part of Revelation bearing on the important question of the forecast of Genesis 3: 15, realized or enacted in the life, death and resurrection of Christ. Believing as I do that Paul's words, as recorded in Cor. 1: 15, verses 22 to 28 inclusive, must be a reference to the passage of Scripture that I have already reproduced, and a statement, in fact, the import of which tallies exactly with the ap-

Investigation Exhaustive

parent forecast of the same. I, therefore, because of this, feel bound to carefully notice them.

The First and Second Adam

They read, "FOR AS IN ADAM ALL DIE, EVEN SO IN CHRIST SHALL ALL BE MADE ALIVE. BUT EVERY MAN IN HIS OWN ORDER, CHRIST THE FIRST FRUITS; AFTERWARD THEY THAT ARE CHRIST'S AT HIS COMING. THEN COMETH THE END, WHEN HE SHALL HAVE DELIVERED UP THE KINGDOM TO GOD, EVEN THE FATHER; WHEN HE SHALL HAVE PUT DOWN ALL RULE AND ALL AUTHORITY AND POWER. FOR HE MUST REIGN UNTIL HE HATH PUT ALL ENEMIES UNDER HIS FEET. THE LAST ENEMY THAT SHALL BE DESTROYED IS DEATH. FOR HE HATH PUT ALL THINGS UNDER HIS FEET. BUT WHEN HE SAITH ALL THINGS ARE PUT UNDER HIM, IT IS MANIFEST THAT HE IS EXCEPTED, WHICH DID PUT ALL THINGS UNDER HIM. AND WHEN ALL THINGS SHALL BE SUBDUED UNTO HIM, THEN SHALL THE SON ALSO HIMSELF BE SUBJECT UNTO

HIM THAT PUT ALL THINGS UNDER HIM, THAT GOD MAY BE ALL IN ALL."

Expressively, we may as reasonably consider this language concise, and clearly intelligible, as is any other of the Scriptures on this subject.

Jesus Conquering All, Resigns

NOTICE: Christ reigns till ALL opposition, ALL rule, ALL authority, ALL of his enemies are under His feet. How could language be framed more expressively clear in advocacy of a progressive overcoming of opposition than is the 25th verse of the above reproduction? The language, "afterwards they that are Christ's at his coming. Then cometh the end,"—the final of His reign—when He SHALL HAVE delivered up the kingdom to God, even the Father, when He SHALL HAVE put down ALL rule, etc., is conclusive in support of a progressive overcoming, up to a completion; when the last vestige of opposition shall have disappeared. Regard this coming of Christ, as here named, the first, second, third or any other in order, numerically, it matters not, at that coming He HAS overcome His last enemy, and is, at this stage of His reign, where He must hand over His government, the entire trophies of His long

siege against sin, to God, the Father, the only rightful head in sovereignty, under any name.

By this language, the moment that Christ is completely successful, and triumphant over all opposition; and when righteousness completely prevails, he is no longer king, SO READS THE WORD. But, beside this plain, straightforward wording of the case, there is in part of the language, comprising the full statement, that which is somewhat enigmatical. Yet a little patience and careful comparison will result in a clear elucidation of that which, on a casual notice, is obscure. The 27th and 28th verses of this quotation may be that which to the reader is seriously problematical. It is, "For he HATH put all things under his feet: but when he saith all things *are* put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that GOD may be all in all."

Perplexities Explained

In this is the singular statement, "All things ARE put under Christ": Yet, there is coupled with it a strange modification: apparently, a sort of a denial. I think, however, the solution is

not difficult. The word "excepted" must be understood to mean exempted, He having conquered FOR HIMSELF, having made HIMSELF the first fruit of victory over all sin, all opposition to HIS will and work, He is, therefore, exempt from further personal conflict with His enemies. This He has done as an exemplification of possibility in every individual case. This victory He does not hand over to us as a substitution for trial and triumph, but as an example, that we may know that we can do as He has done, conquer as He has conquered. Further, the obvious meaning of this partially obscure wording is that that which has been wrought out in Christ has not become fully effective. Men universally have not wrought out this victory, shown to be possible for EVERY life, by the life of Christ. Christ is authority for things done that are not manifest. "NOW is the judgment of this world, NOW is the Prince of this world cast out." The judgment HAS come and Satan IS cast out, and bound, but to the greater part of the world still it is an unrealized fact. It is inoperative in the lives of men, only because it is for one reason or another objected to. Christ's victory does not

attain, IN FACT, FULLY, because it is not accepted. God in Christ, on the occasion of Christ's victory was IN HIM, "ALL," the "ALL" of Christ; and is only waiting for occupancy in ALL hearts and lives that He may be "ALL IN ALL," and all to all. That which has been accomplished in Christ, but is, as yet, in the human family unrealized, is forcibly put in the following language, (see Heb. 2: 6-10) "But one in a certain place testified saying, What is man that thou art mindful of him? or the Son of Man, that thou visitest him? Thou madest him a little lower than the angels: Thou crownedst him with glory and honor, and didst set him over the works of thy hand. Thou hast put ALL things in subjection under his feet. For in that he put ALL in subjection under him, he left NOTHING that is not put under him. But NOW we see not yet ALL things put under him. But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man. For it became Him (God) for whom are all things in bringing many sons into glory to make the captain of their salvation perfect through suffering."

Things Affected but not Realized as Yet

CHAPTER II.

The Present Tense of Christ's Kingship.

The Official Period of Jesus

Christ has ALREADY subjugated all opposition. He has ALREADY inflicted the death wound in the head of the "old serpent," and is NOW captain of the conquering host, leading on to its full realization in the governments of the earth, and in all hearts and lives, everywhere under the sun. AS TO WHEN the process and progress of subduing the enemies of Christ began under His personal leadership, depending on Scripture evidences, we may cite: "For David himself said by the Holy Ghost, the Lord said unto my Lord (Christ) sit thou on my right hand till I make thine enemies thy footstool."—Mark 12: 36. "This Jesus hath God raised up, whereof we are all witnesses. Therefore being at the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my

right hand, until I make thy foes thy footstool."—Acts 2: 32-35. This fact alone, so clearly stated, precludes Christ's final coming till His enemies are subdued. See also Luke 20: 41-44 and Heb. 10: 12-14.

The fourteenth verse of this last reference, by the way of confirming the claim, that WHATEVER is to be eventually realized, as the outcome of Christ's reign and rule, and as an already accomplished thing, is forcible. "He HATH perfected them that are sanctified," gives clearly the idea, as does Col. 2: 13, 14. Here Christ "HATH forgiven us ALL trespasses." ALL THAT WE ARE TO HAVE, OR BE, is to be understood as having been effected. Thus also when we pray, for best and surest results, we should believe that we "receive NOW the things we desire," or, as worded in the Revised Version, "believe we have received." See Mark 11: 24. The exact wording of the two versions is, 1st, "Therefore I say unto you, what things soever ye desire when ye pray believe that ye receive them, and ye shall have them." 2nd. "Therefore I say unto you, All things whatsoever you pray and ask for, believe that ye HAVE received them and ye shall have them."

The Perfected Ideal

The Prince of this world is judged ALREADY. In the following wording is the authority: "NOW is the judgment of this world, NOW is the prince of this world cast out." Satan is now in chains and is powerless to tempt him who, in God's might, decrees otherwise. See John 12: 31. We know that "whosoever is born of God, sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not." See I John 5: 18. Jesus says, "the prince of this world cometh and hath nothing in me." I throw in here these quotations to provide against the serious misapprehensions that Bible students are liable to make by a cursory examination into its teachings on the subject herein treated.

Christ says, "I am Alpha and Omega, the beginning and ending, which is and which was, and which is to come, the Almighty—the first and the last." An overlooking of the full import of this important sentiment is enough to secure an utter failure in apprehending the teachings of the Scriptures, relative to the preexistence of things not yet manifest, or, in other words, REALITIES SECURED THAT WAIT THEIR TIME OF MANIFESTATION IN

THE LIVES OF MEN, IN THE CHURCH AND THE WORLD.

Caution

In treating the subject of Christ's reign, or His kingdom, either of which cannot be duly considered apart, one from the other, it is vitally important that this feature of the question be carefully considered. Being ignorant of this part of the method of the treatise, one is liable to go partially or wholly astray in conclusions. Returning now to the question of Christ's reign as presented in the words: "The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool." We will resume the study of it from various standpoints. Thus far the Scripture quotations bearing on the subject in hand, seem unquestionably in support of the claim that Christ is NOW on His kingly throne; and is veritably reigning as king; the termination of which can only be when Christ is ready to come again as represented in I Cor. 15: 23, 24, at which time He is to deliver up His kingdom. There is often a strenuous and, I think, a straining attempt to show that any proof texts that are furnished in support of a present kingdom with which Christ has any connection is a kingdom of grace MERELY; and

Christ IS—NOW King

One Kingdom with Two Names

is not to be confounded with the kingdom over which He is to reign as king.

Let us examine particularly into this claim. The Pharisees came to Jesus, as recorded in Luke 17: 20, and "demanded of him when the kingdom of God should come." Christ, in the seventeen verses following, answers the question. This kingdom, here called the kingdom of God, is, by the way of distinction, called by some theologians the kingdom of grace. Advocates of Christ's still future coming, and his final and unending reign, seem forced to this position, since by full and fair comparison the date of the coming of this kingdom appears to antedate the time of what is generally denominated the end of the world. But whatever may be the position of Bible students on the question of TIME, one thing is certain, and very prominently so, namely this, the kingdom of God referred to in the question of the Pharisees is by the answer of Christ confounded with "THE DAY," or "ONE of the days of the Son of Man," or a day called "HIS DAY," or the "DAY IN WHICH THE SON OF MAN IS REVEALED." The setting up the kingdom of

Christ Answers the Pharisees as to the "Day"

God is here made identical with these days named. See verses 22, 26 and 30.

First, by Christ's reply to the question of the Pharisees, we are instructed as to the NATURE of the kingdom. It is not, regarding the proper use and significance of language, a visible appearance. The natural eye does not, nor can see it. "The kingdom of God cometh not with OBSERVATION," is the plain and simple wording. Paraphrasing upon this is needless.

The Kingdom Not Subject to a "Yard-Stick"

Next, THIS KINGDOM CANNOT BE LOCATED IN ANY ONE PARTICULAR SPOT, OR PART OR SPACE OF GROUND SURFACE. It cannot be placed subject to bounds. In keeping with this, we cite Christ's own words: "Neither shall they say, lo here, or lo there, for behold, the kingdom of God is within you." The evident significance of this language is easily apprehensible. Localization of the kingdom of God limits it to a particular place. Establish that it is in a particular locality, within limit, and you prove that it is not in any other place. To avoid this serious blunder, therefore the caution, "Neither shall they say lo here, or lo there," therefore consistently

we are to look for and locate the kingdom of God as we would the UNIVERSAL PRINCIPLE OF LIFE. As life is in everything that lives, and is everywhere, to obtain in various forms of expression, indefinitely, so the kingdom of God, in essence, universally prevails, and is at every point to be expressed conformable to conditions. CONJUNCTIVELY this kingdom and Christ's coming, or His day, obtains, here or there, as conditions may admit. This coming, as mentioned, relates to form or manner of expression; which, on the date or time specified, was to be SOMETHING NEW; not new, as to matter of fact, in essentiality or principle. This is not a creation or a new thing in that sense, but a re-establishing of an OLD PRINCIPLE IN A NEW FORM. The day in which this was to occur is easily located. In the following comparisons is the establishing proof. "Even thus it shall be in THE DAY WHEN THE SON OF MAN IS REVEALED. In THAT day he that shall be on the housetop and his stuff in the house, let him not come down to take it away, and he that is in the field let him likewise not return back. This is an injunction which is to be heeded on

New and Not New

the day in which Christ is to be revealed. See Luke 17: 30, 31. And I submit that its likeness to one given on the occasion of Jerusalem being surrounded with armies CONFOUNDS THE TWO EVENTS IN POINT OF TIME, and makes the transactions contemporaneous. In Matt. 24: 15-18, it reads, "When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place," etc. "Then let them which be in Judea flee into the mountains. Let him which is on the housetop not come down to take anything out of his house. Neither let him which is in the field return back to take his clothes." This, to my mind, is sufficient to IDENTIFY THE TWO EVENTS IN RELATION TO TIME TRANSACTION. Most naturally I believe, if a Bible student has not some pet theory to bolster up, he will readily concede, on recognition of the inevitable in this comparison, that THE DAY IN WHICH THE SON OF MAN IS REVEALED IS THE DAY, OR TIME, WHEN DAVID IS DEPOSED, which WAS A. D. 70. The event afforded an occasion for just such an expediency as was urged. (See Adam Clark and others of good authority, as

One Answer to the Two Questions as to "THAT DAY"

Bible expositors.) Then there is not the least chance to imagine, or the slightest show to suppose, that such a charge could apply on the occasion of the ending up of all earthly things. That day, as it is commonly understood, would not admit of the thought of such a makeshift, or provision for the future, because on the occasion of Christ's coming at the end of time, what will a man be supposed to want with his household goods, or the garment that he shall chance to leave in the fields? Any claim to the effect that a person on such an occasion would bethink himself as still having such natural needs, is absurd. Then, further, the admonition to "remember Lot's wife" breaks completely the backbone of the claim that this event is the final wind-up of man's earthly probation, and the very threshold of his eternal destiny.

Why Think of the "Stuff" if the Day be FINAL

The fact that a man at this juncture, according to church opinion, is either saved or lost, renders an admonition of this nature preposterous in the extreme. Then, again, here is this singular information concerning that final moment of man's earth-life, just at the critical point when he is startled with the knowledge of an immediate transfer from this to the other

world, he is reminded that "whosoever shall seek to save his life shall lose it." The end of the world, the day which is to usher in Christ's final advent, and the general judgment, and, as some believe, the first literal resurrection of the dead, cannot be, in consistency, an occasion for trying to run, hide, fight for life, or in any way for the making attempt to save life; or, even the saving of anything connected therewith in the nature of material valuables. Requirements of this nature, connected with such an event as the end of the world, or the judgment day, is inadmissible. The only easy and natural way of fixing the time of the coming of the kingdom of God, *i. e.,* the day in which Christ was to be revealed, is to leave it to the force of the teaching, as it appears in the description as given in the two verses recorded in Matt. 24: 15-18 and Luke 17: 30-33.

Once again, and finally, on Christ's answer to the Pharisees concerning the time of the kingdom of God, when the disciples of our Lord inquired of Him to know WHERE they might look to find the event, or the accompanying transpirings, such as He had named would attend the appearing of the kingdom of God,

The Argument of the "Eagles and Carcass"

He answered: "Wheresoever the body is, thither will the eagles be gathered together." Now, coupling the above with this, another part of this one, and the same description, in the reply, namely this: "FOR AS THE LIGHTNING THAT SHINETH IN THE ONE PART UNDER HEAVEN AND SHINETH UNTO THE OTHER PART UNDER HEAVEN SO ALSO SHALL THE SON OF MAN BE IN HIS DAY"; and then comparing this with Matt. 24: 27, 28 which reads: "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be." For wheresoever the carcass is, "there will the eagles be gathered together." We have in this an infallible guide to the truth; and this will furnish a strong remonstrance against any who may dare to think, or advocate, that the two events, the destruction of Jerusalem and the coming of the Son of Man, as here presented, transpire remotely apart in time, or even so far apart as only a few days. NOTICE, now, in particular, that the language fixing the place WHERE the disciples were to look for the location of the day WHEN the Son of Man was to be revealed,

The Argument of the "Lightning"

which revealing is the same as the time and place of the coming of the kingdom of God, is the identical language used to locate the destruction of Jerusalem. CHRIST'S REIGN, AS KING, COMMENCES THE MOMENT THAT DAVID'S RULE, OR KINGDOM, CEASES. "Unto us a child is born, unto us a son is given, and THE government shall be upon HIS shoulder, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government, and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice from henceforth even forever." Christ is here represented as TAKING UPON HIS SHOULDER A GOVERNMENT, AND SO CONDUCTING IT THAT IT SHALL INCREASE WITHOUT END. If this increase is, in part, numerical accessions, and can we not fairly suppose that the meaning of increase, in this connection, implies that, THEN GROWTH UP TO THE END OF HIS REIGN IS THE MEANING. The eleventh chapter of Isaiah, the first part to the tenth verse, is clearly in line with the above,

Here Christ's Reign Begins

as cited from Is. 9: 6, 7. It is in part, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity, for the meek of the earth; and he shall smite the earth with the rod (word) of his mouth, and with the breath (spirit) of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." In the light of such Scriptures as these are, in both the Old and New Testaments, bearing on the question of CHRIST'S SUCCESSION TO DAVID'S THRONE, I think it must, in all fairness, be conceded that the SUCCESSION TRANSPIRED IMMEDIATELY ON DAVID'S BEING DEPOSED; or, rather, perhaps, his kingdom being ended. The words of the angelic messen-

Results Under Him

ger to Mary, the mother of Jesus, were: "Fear not, Mary, for thou hast found favor with God, and behold thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus. He shall be great and shall be called the son of the Highest, AND THE LORD GOD SHALL GIVE UNTO HIM THE THRONE OF HIS FATHER DAVID, AND HE SHALL REIGN OVER THE HOUSE OF JACOB FOREVER, AND OF HIS KINGDOM THERE SHALL BE NO END." If, when He comes finally, He is to give up His kingdom to the Father FOREVER, then in this case of reigning on David's throne can only mean SO LONG AS TIME SHALL LAST. BUT OF THE DURATION OF HIS KINGDOM IT IS SAID THERE SHALL BE NO END. ITS TRANSFER FROM THE SON'S HANDS TO THE CHARGE OF THE FATHER SECURES ITS PERPETUITY.

The Kingdom's Second and Final Transfer

To me it appears unnecessary to further pile up quotations to bring more fully into light that which is so plainly obvious by these last two citations; yet, for the benefit of any who may still question, I shall lengthen the list. In the second Psalm, commencing with verse 6, also

in Jere. 23: 56, is additional support of the claim. The words are, "Yet have I set my king upon my holy hill of Zion. I will declare the decree: The Lord hath said unto me, Thou art my son: this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Now it must be seen that in THE WORK AND PROGRESSIVE ORDER OF REDEEMING THE EARTH, CHRIST IS KING. Again, "BEHOLD, THE DAYS COME, SAITH THE LORD, THAT I WILL RAISE UNTO DAVID A RIGHTEOUS BRANCH, and a king shall reign and prosper, and shall execute judgment and justice IN THE EARTH. IN HIS DAY JUDAH SHALL BE SAVED, AND ISRAEL SHALL DWELL SAFELY, AND THIS IS THE NAME WHEREBY HE SHALL BE CALLED, THE LORD OUR RIGHTEOUSNESS."

CHAPTER III.

Christ's Government Seat.

He who believes that Christ's reign as king does not commence till the Jews, as a people, are saved and restored to their ancient temple-place and country-home, or, perhaps until He appears finally, to raise from their graves the righteous dead, must maintain their position quite independent of such Scriptures as the above. Their use, as can be clearly seen, is in support, as they plainly read, that CHRIST IS DAVID'S IMMEDIATE SUCCESSOR. That Christ came as the King of the Jews, and was regarded as the legitimate heir to the throne of David by His adherents, is a matter of authoritative record. And, it may be said, if they labored under a mistaken view, why should not Christ have corrected it, as He had many opportunities afforded in which He could have done so. NEVER, to the contrary, did He once say, or even hint. ALL OF HIS COMMITTALS ON THE QUESTION, directly or indirectly, WERE CONSISTENT WITH PROPHECY,

Christ is David's Immediate Successor

which, in its abundant references to the coming of Christ, often referred to Him as the coming king. The following from Zechariah 9: 9, 10, forecasts Christ's earthly kingship, "Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem, behold thy king cometh unto thee, he is just and lowly, and riding upon an ass, and upon a colt the foal of an ass." "And I will cut off the chariot from Ephraim and the horse from Jerusalem, and the battle bow shall be cut off, and he shall speak peace unto the heathen, and his dominion shall be from sea even to sea, and from the rivers even to the ends of the earth."

Acknowledged Realization

This prophecy gives an occasion for reference to THE RECORD OF ITS FULFILLMENT AS FOUND IN MATT. 21: 4, 5. "All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold thy king cometh unto thee, meek and sitting upon an ass, a colt the foal of an ass." Further along in this record He is called the son of David, *i. e.,* HIS HEIR TO THE THRONE. In Mark's representation of Christ as David's successor, in place of calling Him David's son, He is referred to in His office

and dominion, which is an equivalent. See Mark 11: 9, 10. "And they that went before and they that followed cried saying, Hosanna! Blessed is he that cometh in the name of the Lord: BLESSED BE THE KINGDOM OF OUR FATHER DAVID THAT COMETH IN THE NAME OF THE LORD." No more direct and explicit language need be employed to prove that DAVID'S KINGDOM WAS TO BE PERPETUATED, THOUGH NO MORE IN HIS NAME, BUT IN THE NAME OF THE LORD, CHRIST. Sometimes, however, in referring to Christ, in prophecy, as David's successor, He is called David. Below are examples. God, in showing Jeremiah the return of the Jews, after their long and serious grievances by captivity and general scattering throughout the nations of the earth, says: "Alas! for that day is great so that none is like it. It is even the time of Jacob's trouble; but he shall be saved out of it: For it shall come to pass IN THAT DAY, saith the Lord of Hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: BUT THEY SHALL SERVE THE LORD THEIR GOD, AND

Christ the True David

DAVID THEIR KING, WHOM I SHALL RAISE UP UNTO THEM." See Jer. 30: 7, 8, 9. Also in Ezek. 37: 24, 25, CHRIST IS REFERRED TO AS DAVID, thus, "And David my servant shall be king over them (over the Jews after their restoration from the valley of dry bones): and they shall have one shepherd; they also shall walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children, forever: AND MY SERVANT DAVID SHALL BE THEIR PRINCE FOREVER." Jacob, Joseph, Judah, and Israel are NAMES GIVEN TO THE SPIRITUAL HOUSE THAT IS TO SUCCEED THE SPIRITUAL HOUSE OF DAVID. "Now, they that are Christ's are Abraham's seed according to the promise," CONTAINS THE EXPLANATION, OR KEY TO IT.

Old Names Survive

The TRANSFER from the temporal to the spiritual IS NOT A CHANGE OF NAME, as scripturally treated. Thus, when the house of Jacob is spoken of, as a future realization, it

must be understood to mean the Church universal. The old Israel, or Zion, once literal and earthly, becomes the new in the sense as conveyed in Heb. 12: 18-23. "For ye are not come unto the mount that might be touched. But ye are come unto Mount Sion, and unto the city of the living God, the HEAVENLY JERUSALEM," etc. This, further along in the same chapter, says Paul, is the kingdom that we HAVE RECEIVED (see verse 28). Scripture proofs are abundant in support of the claim that THE NAMES of the old Jewish church ARE PRESERVED TO APPLY TO THE NEW. I will cite one more example where prophecy refers to Christ as David. See Hosea 3: 4, 5. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim: AFTERWARDS SHALL THE CHILDREN OF ISRAEL RETURN, AND SEEK THE LORD THEIR GOD, AND DAVID THEIR KING; and shall fear the Lord and his goodness in the latter days." Thus, AS CHRIST IN HIS REIGN, AS KING, IS DAVID, SO THE HOUSE OVER WHICH HE REIGNS IS

JUDAH, ISRAEL, JERUSALEM, AND THE HOUSE OF JACOB, or THE HOUSE OF DAVID. In the following is an additional contribution to the above claim. See Jer. 33: 15, 16, 17. "IN THOSE DAYS AND IN THAT TIME, will I cause the BRANCH OF RIGHTEOUSNESS TO GROW UP UNTO DAVID (mark the expression *grow up*) and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely, AND THIS IS THE NAME WHEREWITH SHE SHALL BE CALLED, THE LORD OUR RIGHTEOUSNESS. For thus saith the Lord, DAVID SHALL NEVER WANT (LACK) A MAN TO SIT UPON THE THRONE OF THE HOUSE OF ISRAEL." I believe there is no disagreement, among Bible students of the various religious creeds, over who this Righteous Branch is, who was to grow up unto David. The only difference of opinion is as to WHEN, HOW and WHERE. OVER THIS COMES THE CONFUSION.

Growth of King and Kingdom

CHAPTER IV.

David's Throne—Its Continuance and Absorption.

The View-Point of the 89th Psalm

Let us study the question of the perpetuation of David's throne and kingdom from the standpoint of the 89th Psalm, verses 3 to 37. The reader should turn to it and read the Psalm entire. I need only reproduce here the 3rd, 4th, 19th, 20th, 21st, 25th, 29th, 34th, 35th, 36th and 37th verses. "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations.....Then thou spakest in a vision to thy holy one and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people: I have found David my servant; with my holy oil have I anointed him; with whom my hand shall be established; I will beat down his foes before his face, and plague them that hate him. His seed also will I make to endure forever, and his throne as the days of heaven. Once have I sworn by my holiness that I will not lie unto

David's Throne Perpetuated

David. His seed shall endure forever and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

The Psalm is a setting forth the kingdom of David as it existed under the first covenant, and as it now is, and shall be perpetuated under the new. In other words, it is a description of a kingdom set up WITH DAVID AS KING, and continued in his successors as HIS KINGDOM, *i. e.,* David's kingdom, which ENDED VISIBLY, and is to be TRANSFERRED AND PERPETUATED under the rule and reign of the SPIRITUAL DAVID, CHRIST. THIS KINGDOM LITERALLY BEGINS WITH THE BEGINNING OF THE REIGN OF DAVID, THE SON OF JESSE, AND IS CONTINUED UNDER DAVID UNTIL HIS DEPOSAL, WHICH WAS IN THE YEAR A. D. 70. The meaning of the ending of the one and the beginning of the other is expressed by the word TRANSITION.

In II Samuel 7: 12-16, we have the portraiture of David's kingdom thus: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I WILL SET UP THY SEED

The Seed Set Up

AFTER THEE, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I WILL ESTABLISH THE THRONE OF HIS KINGDOM FOREVER. I will be his father and he shall be my son. If he commit iniquity, I will chasten him with the rod of men. But my mercy shall not depart from him, as I took it from Saul, whom I put away before thee. And thine house AND THY KINGDOM SHALL BE ESTABLISHED FOREVER BEFORE THEE: THY THRONE SHALL BE ESTABLISHED FOREVER."

The Astronomy Argument

Here is another in Jer. 33: 20, 21, 22. "Then saith the Lord: IF YE CAN BREAK MY COVENANT OF THE DAY, AND MY COVENANT OF THE NIGHT, and that there shall not be day and night in the seasons, THEN MAY ALSO MY COVENANT BE BROKEN WITH DAVID MY SERVANT, THAT HE SHOULD NOT HAVE A SON TO REIGN UPON HIS THRONE; and with the Levites, the priests, my ministers. As the hosts of heaven cannot be numbered, neither the sands of the sea be measured, so will I multiply the seed of David my servant, and the Levites that minister

unto me." Perhaps it will not be readily understood what is meant by the expression "I will multiply the Levites," as this language, without due reflection, might lead the Bible student into the belief that this must refer to the Levitical tribe of the Jews, but I think if we turn to the third chapter of Malachi it will readily appear that these ministers, called the sons of Levi, is the PROPHETIC TITLE (or name) FOR MINISTERS IN THE SPIRITUAL HOUSE OF THE LORD.

The Levite—Argument by Malachi

In the first verse of the chapter there is mention made of the Lord (Christ) who was to suddenly come to his temple. The second verse speaks of THAT DAY as a time in which character is to be tested as by fire. The third continues the thought, and designates that day as one in which THE SONS OF LEVI SHALL BE PURGED. The fourth refers to the time in which Judah and Jerusalem shall bring a pleasant (agreeable) offering. This PURIFICATION of the sons of Levi, and the HEALTH of Judah and Jerusalem, NOTICE, follows as THE RESULT OF THE LORD'S COMING TO HIS TEMPLE, and did not apply to the OLD JEWISH CHURCH, and

must therefore have reference TO SPIRITUAL JUDAH AND JERUSALEM, and her ministers. If it is necessary further to make clear to the reader that the NEW CHURCH ORDER UNDER CHRIST IS STILL TO BE TITLED ZION, ISRAEL, JUDAH, or other such names as were given to the OLD REPRESENTATIVE CHURCH, we have only to cite the following proof texts. Isaiah says of Zion, speaking of her future, after her LAW RULE WAS TO EVENTUALLY AND FOREVER CEASE, "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin; And I will RESTORE thy judges as at the first, and thy counsellors AS AT THE BEGINNING; afterward thou shalt be called THE CITY OF RIGHTEOUSNESS, THE FAITHFUL CITY. Zion shall be redeemed with judgment, and her converts with righteousness." See Is. 1 : 25, 26, 27. The 31st chapter of Jeremiah, from the 27th verse to the 34th, inclusive, is language so direct that we need not reproduce other passages, which by scores are scattered throughout both the Old and New Testaments, verifying this claim.

God's New Watch Care

It is, "BEHOLD, THE DAYS COME, SAITH THE LORD, THAT I WILL SOW THE HOUSE OF ISRAEL, AND THE HOUSE OF JUDAH, WITH THE SEED OF MAN, AND WITH THE SEED OF BEAST. AND IT SHALL COME TO PASS, THAT LIKE AS I HAVE WATCHED OVER THEM, TO PLUCK UP, AND TO BREAK DOWN, AND TO THROW DOWN, AND TO DESTROY, AND TO AFFLICT, SO WILL I WATCH OVER THEM, TO BUILD, AND TO PLANT, SAITH THE LORD. IN THOSE DAYS THEY SHALL SAY NO MORE, THE FATHERS HAVE EATEN A SOUR GRAPE, AND THE CHILDREN'S TEETH ARE SET ON EDGE. BUT EVERY ONE SHALL DIE FOR HIS OWN INIQUITY: BEHOLD, THE DAYS COME, SAITH THE LORD, THAT I WILL MAKE A NEW COVENANT WITH THE HOUSE OF ISRAEL, AND WITH THE HOUSE OF JUDAH; NOT ACCORDING TO THE COVENANT THAT I MADE WITH THEIR FATHERS, IN THE DAY THAT I TOOK THEM BY THE HAND, TO BRING THEM OUT OF

Individual Responsibility

THE LAND OF EGYPT: WHICH MY COVENANT THEY BRAKE, ALTHOUGH I WAS AN HUSBAND UNTO THEM, SAITH THE LORD; BUT THIS SHALL BE THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL; AFTER THOSE DAYS, SAITH THE LORD, I WILL PUT MY LAW IN THEIR INWARD PARTS, AND WRITE IT IN THEIR HEARTS; AND WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. AND THEY SHALL TEACH NO MORE EVERY MAN HIS NEIGHBOR, AND EVERY MAN HIS BROTHER, SAYING, KNOW THE LORD; FOR THEY SHALL ALL KNOW ME, FROM THE LEAST OF THEM UNTO THE GREATEST OF THEM, SAITH THE LORD."

Heart Law

When this new covenant came into effect is made obvious by Paul in his epistle to the Hebrews, Chap. 8. First, in the chapter, he draws the DISTINCTION BETWEEN THE EARTHLY TABERNACLE AND THE HEAVENLY, THE FIRST OF WHICH WAS PITCHED BY MAN, THE SECOND BY GOD. Then he CONTRASTS THE

The Old and the New

TWO COVENANTS, the old and the new, and tells us in the last verse of the chapter, WHEN THE FIRST IS ANNULLED, AND THE SECOND MADE EFFECTIVE. The language is, "In that he saith, A new covenant, HE HATH MADE THE FIRST OLD. Now that which decayeth and waxeth old is ready to vanish away."

The Survivals of the Old in the New

I have written this much on this particular point to show that in abrogating the old ceremonial law, and replacing it by the new, THE OLD TITLES ARE PRESERVED, AND THE NEW CHURCH IS PROPERLY THE ZION OR ISRAEL OF GOD, THE HOUSE OR THRONE OF DAVID; and the KING (Christ) IS DAVID. Christ's coming to his temple, which temple is the house of Israel, or throne of David, is well presented in the following comparisons: the 4th chapter of Malachi, the last chapter of the book, and the final of the Old Testament, is properly THE TRANSIT POINT FROM THE OLD TO THE NEW, AND IS A CORRECT TREATISE OF THE HOW, WHEN AND WHERE IT OCCURS. This chapter describes a most wonderful event. Our good Adventist friends

Malachi and the Adventist

say AN EVENT STILL TO COME, the one at which CHRIST IS TO APPEAR "The second time without sin unto salvation." The how, and the end for which Christ comes is correctly stated, and the connection with his advent properly made. Here, again, I reproduce Matt. 16:27, 28, and enough of what is written connectively in the next chapter, in which is shown unmistakably the interdependence between this and the 4th chapter of Malachi, in the way of exposition. The comparison brings out the intended teaching of both, as they could not be so well and convincingly by any other method. Here are the words of Christ as recorded in the 16th chapter of Matthew: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Now six (or eight) days after this Jesus took Peter, James and John, his brother, and bringeth them up into an high mountain apart, and was transfigured before them. On his coming down, he said to these,

his disciples. Tell to no man the vision until the Son of man be risen again from the dead." The disciples, most naturally, connecting the resurrection of Christ with the general resurrection, and that with the judgment or with the event as described in the 4th chapter of Malachi, said: "Why then say the scribes that Elias must first come?" To this Jesus answered, "Elias truly shall first come and restore all things: But I say unto you, That Elias is come already." Now the disciples understood that Christ spoke of John the Baptist, and they rightly understood it, as may be seen by turning to Matt. 11: 14, which is a record of Christ's own words, which are "And if ye will receive it (speaking of John), this is Elias, which was for to come"; The Elias, unquestionably, which was named in Mal. 4: 5, is the Elias who was to precede the "great and dreadful day of the Lord." If the reader will turn to Mal. 4: 5, 6, and the reference here, and then turn to Luke 1: and read the 13th, 14th, 15th, 16th and 17th verses, especially the latter, he cannot question the identification. Now, make out of the first three verses of the 4th chapter of Malachi whatever one may choose, and without distortion, it is

Malachi and Matthew as to John the Baptist

evidently a mention of an event that must follow closely that of the coming of Elijah, or Elias, which is John the Baptist. Both forms of orthography answer to the same name, one to the Greek, the other to the Hebrew.

CHAPTER V.

No Interregnum—Christ's Immediate Occupancy of David's Throne.

It must be discovered by the most ordinary Bible student, it seems, to me, if he will but notice the connection in which Christ puts his own resurrection, and attendant events, to the advent of Elias, that such thing as a REMOTE TIME of fulfillment of the prediction of his coming, is impossible. He certainly allowed the disciples to entertain the impression that his resurrection connected with THAT EVENT, named in Malachi, and was concurrently an important part of it. Now in candor I ask, Why should Christ allow his disciples to connect his resurrection with the advent of Elias, if another and a MORE REMOTE EVENT was the one intended? If only six or eight days before this, Christ had told his disciples, "For the Son of man shall come in the glory of his Father, with his angels, and he shall reward every man according to his works. Verily I say unto you, There be some

standing here which shall not taste death till they see the Son of man coming in his kingdom." And if, as Christ indicated, they were to live to recount what they had witnessed in the mount of transfiguration, after his resurrection; and if they thought, as they evidently did, that what Christ referred to, answered to Mal. 4:1, For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch," most naturally, and properly, they could ask, believing that a certain prior visit of Elias had not taken place, "Why then say the scribes that Elias must first come?" And also, I am not able to comprehend how a fairly analytical or logical mind can see how to divide in time-transaction between the event referred to in the 27th verse of Matt. 16: and the one named in the next verse, the 28th. Nor can I conceive what rule of exegesis would apply to this case of events, conjointly referred to, that would MAKE THE PROPHECY DIVISIBLE IN FULFILLMENT BY TWO THOUSAND

Christ's Coming and its Phenomena

YEARS. If there could be found, to any extent, much or little, of a direct kind, in both or either of the Old or New Testaments, that which is corroboratory of Christ's reappearance the second time, at a remote date from the time of his departure from his earth life, there would be some justification for torturing this prophecy out of the easy and natural way of interpretation. But rather than this, EVERY THING in the Bible bearing on the question is, a contribution to the view as herein presented. When John the Baptist (the Elias who was to come) began to preach in the wilderness of Judea, he urged the people to repentance, giving it as a reason that "the kingdom of heaven was at hand." See Matt. 3:1, 2. When Jesus began to preach, repentance was urged, coupled with the declaration, "For the kingdom of heaven is at hand." See Matt. 4:17. When he sent out the twelve, his first chosen, he commanded that they preach saying: "The kingdom of heaven is at hand." See Matt. 10: 7. That this kingdom is the one named by Christ when he says, "For the Son of man shall come in the glory of his Father, with his angels, and they shall reward every

Preach "A Kingdom at Hand"

man according to his works," is evident for this and many other reasons most obvious. "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom"; this, coupled with what the disciples spoke when they said, "Why, then, say the scribes that Elias must first come?" is confirmatory of the above, and is not in the least forced. The same thing is to be found in Matt. 11:12, 13, 14. The language is: "And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence and the violent take it by force. For all the prophets and the law prophesied until John, and if ye will receive it, THIS IS THE ELIAS WHICH WAS FOR TO COME." The prophets, by explicit description of things that were to come to pass, set up this claim, and the law prophesied typically to the same end. The advent of John the Baptist, and that which was to immediately follow, the Old Testament prophets, and the law, plainly taught, or foreshadowed; and clearly portended Christ's kingdom and reign AS THEN BEING OPERATIVE ON EARTH, or as being on the threshold of the time. The finishing of the

law and the prophets has a fixed date, authoritatively, Christ, as recorded in Luke 21:20, 21, 22, says: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains, and let them which are in the midst of it depart out; and let not them which are in the countries enter thereinto: for these be the days of vengeance that all things that are written may be fulfilled." In support of the preceding are the following Scriptures:

John the Baptist said, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, He shall baptize you with the Holy Ghost and with fire." This was said to the Jews. John's day of baptism lasted only so long as the old Jewish rites lasted, and at the time of the end, WHICH WAS AT THE DESTRUCTION OF JERUSALEM, *i. e.*, the DEPOSAL OF DAVID, CHRIST SUCCEEDED WITH HIS BAPTISM, and FULFILLED JOHN'S FORECAST OF THE NEW KING, AND THE NEW ORDER THAT WAS TO SUCCEED. This coming,

The Transition-Point and The New Order

referred to by John, could in no way be identified with Christ's birth, or his first advent into the world. In fulfillment of this, thirty years must be counted up to this time, (the time of this utterance) there remaining only three years to fill out the time of his first advent. His first coming was to be a period in which he was to be "sin for us," *i. e.,* in this time he was to "bear our sins in his own body." His second coming was to be "without sin unto salvation." Having put away sin by his life and death, HE COMES THE SECOND TIME WITHOUT SIN TO MAKE EFFECTUAL TO US HIS VICTORY OVER TRANSGRESSION. His second coming was spoken of by his disciples and the apostles as being an event near at hand. St. James said of it (see James 5:8) "Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." Can a Bible student be daring enough to wholly repudiate this Scripture?

Paul to the Philippians 4:5, writes, "Let your moderation be know unto all men, THE LORD IS AT HAND." A person who believes that Christ's second coming is still a A. D. 62

future event, must discard these passages of Scripture outright, or disclaim them as having reference to Christ's coming. Can we, who believe the Bible to be the Word of God, be so rash? Again, Paul to the Thess. 5:4, addresses them as we would speak to a person, or to persons, of an event that we expected them to witness in their day. His words to them are: "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night, etc. BUT YE, BRETHREN, ARE NOT IN DARKNESS THAT THAT DAY SHOULD OVERTAKE *YOU* AS A THIEF." If Bible students want to risk the assertion that Paul addressed this language to the membership of the church at Thessalonica, with a clear knowledge that NEARLY TWO THOUSAND YEARS or more DIVIDED BETWEEN THEM AND THE EVENT NAMED, AND YET ADDRESSED THEM AS THOUGH THEY WERE TO LIVE TO SEE IT, they have the effrontery to aver that which I dare not venture. The claim that this charge and assurance to the Thessalonians was intended for all time is supported on strained evidences. Paul undoubtedly, as I see it, be-

A. D. 52 or 54

Caution Urged Here

lieved that the brethren, to whom he addressed the letter containing the words we have cited, WERE TO LIVE TO SEE THE DAY OF CHRIST. Does Peter understand the use of language sufficiently to be able to express clearly and unmistakably what he intends? And shall we dare to distort the phraseology of the following? He says, I Peter 4: 7, BUT THE END OF ALL THINGS IS AT HAND, be ye therefore sober and watch unto prayer." John says, I John 2: 18, "Little children, IT IS THE LAST TIME, and as ye have heard that antichrist shall come, even now are there many antichrists, WHEREBY YE MAY KNOW THAT IT IS THE LAST TIME." To the same purport as this is the following: Acts 2: 16, 17, "But this is that which was spoken by the prophet Joel, And it shall come to pass IN THE LAST DAYS, saith the Lord, I will pour out my spirit upon all flesh." The reader should turn to it and read the verse entire, and with it the four following verses: Heb. 1: 1, 2, 3, 4, "And God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, HATH IN THESE LAST DAYS

Peter

John

Joel

Hebrews

SPOKEN UNTO US BY HIS SON whom he hath appointed heir of all things, by whom he also made the worlds." He by whom God made the worlds, HIM HATH GOD APPOINTED TO BE HEIR OF THE SAME; AND BY HIM WILL GOD SUBDUE THE WORLD, AND MAKE HIM LORD OF LORDS AND KING OF KINGS OVER ALL THE EARTH. The 11th, 12th, 13th, 14th, 15th and 16th verses of Jude represent plainly and unmistakeably a condition that existed at the time of the writing of the Epistle. In fact the entire chapter is in evidence that such a state as Jude described was at the time of his writing fully on. The class of people of whom the apostle speaks, that had then crept into the church, are thus characterized: "Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." NOW, "OF

Jude

THESE," says the writer, "ENOCH ALSO, THE SEVENTH FROM ADAM, PROPHESIED SAYING, BEHOLD THE LORD COMETH WITH TEN THOUSANDS OF HIS SAINTS, TO EXECUTE JUDGMENT." IF ENOCH PROPHESIED OF THOSE, of whom Jude spoke, it was not concerning a PEOPLE OF SOME OTHER TIME. JUDE SAYS IT WAS OF THESE PEOPLE OF WHOM HE SPOKE THAT PROPHESIED. In their day, the prophecy avers, that "The Lord will come with ten thousand of his saints to execute judgment on all; and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." "NOW THESE MURMURERS AND COMPLAINERS, WALKING AFTER THEIR OWN LUSTS, WERE SPOKEN OF BY THE APOSTLES OF OUR LORD JESUS CHRIST AS THOSE WHO WERE TO FLOURISH IN THE LAST TIME." Let us reproduce the exact language. See verses 17 and 18: "But, beloved, remember ye the words which were

Cojoint Judgment

The "Last Time" Was That Generation

spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time." The last time, or day mentioned in prophecy and referred to by the apostles, is, in most cases, so worded THAT A MISTAKE IS IMPOSSIBLE, AS TO WHERE WE SHOULD PLACE IT. Peter, standing upon the day of Pentecost, said of the occasion and wonderful display of power shed upon the apostles, "But this is that spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh." The prophecy of Joel concludes in these words, "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered, FOR IN MOUNT ZION AND IN JERUSALEM SHALL BE DELIVERANCE." Jesus said, "Salvation is of the Jews." See John 4:22. Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem; behold, thy king cometh unto thee, he is just and having salvation, lowly and riding upon an ass, the foal of an ass." AT THIS POINT I WILL REVERT AGAIN TO JOEL'S PROPHECY, AND ASK THE

READER TO NOTICE VERY CAREFULLY HOW THE PROPHET SETS FORTH BOTH THIS OUTPOURING OF THE SPIRIT AND THE DELIVERANCE WHICH IS TO COME OUT OF ZION, WITH *ACCOMPANYING EVENTS.* I will here reproduce the prophecy so far as is necessary to show the close connection. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and daughters shall prophecy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids, in those days, will I pour out my spirit. And I will shew wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whoever shall call on the name of the Lord shall be delivered: *FOR IN MOUNT ZION AND IN JERUSALEM SHALL BE DELIVERANCE,* as the Lord hath said, and in the remnant whom the Lord shall call." Using the symbols sun and moon as evidently employed in Rev. 12: 1,

Phenomena of the "Last Days"

The "Sun and Moon" Idea

the darkening of the sun must mean the dimming of the gospel light, that soon followed the crucifixion of Christ, and immediately the destruction of Jerusalem. The turning of the moon into blood must signify that the old law is slain, first in the death of Christ, and finally and literally in the desolation visited upon Jerusalem by the Roman army. "THE LAST DAY" idea is well and clearly presented in Is. 2:1, 2, 3, and 4: "The word that Isaiah the prophet saw concerning Jerusalem," reads, "And it shall come to pass in THE LAST DAYS, that THE MOUNTAIN OF THE LORD'S HOUSE SHALL BE ESTABLISHED IN THE TOP OF THE MOUNTAINS, AND SHALL BE EXALTED ABOVE THE HILLS; AND ALL NATIONS SHALL FLOW INTO IT." The same language is used by the prophet Micah (see Micah 4:1-7) or nearly the same; and it is worthy of attention, as it is evident that Micah in describing this LAST DAY STATE of things employs in part language similar to that of Zechariah, chapter 3, verse 10. The words of Micah, to which I refer, are, "But they shall sit every man under his vine and under his fig

Micah

Zechariah

tree, and none shall make them afraid," etc. This is at the time when "God shall judge among his people, and rebuke strong nations afar off, and they shall beat their swords into plowshares and their spears into pruning hooks," etc. THIS IS THE TIME WHEN ZION SHALL HAVE DELIVERANCE AT THE HAND OF HER KING, CHRIST. Now let us reproduce Zechariah. See Zech. 3:8, 9, 10. "Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men wondered at; for behold, I will bring forth my servant, THE BRANCH. For, behold, the stone that I have laid before Joshua: Upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, AND I WILL REMOVE THE INIQUITY OF THAT LAND IN ONE DAY (make atonement). In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree." WE MIGHT FURTHER COLLECT SCRIPTURES IN SUPPORT OF THE CLAIM THAT "THE LAST DAY," SO OFTEN NAMED IN BOTH THE OLD AND NEW TESTAMENTS, *MEANS THE FINISH-*

The "Atonement Point"

ING UP OF THE OLD DISPENSATION, OR THE FINAL DAYS OF THE OLD COVENANT.

CHAPTER VI.

The Day of Judgment For Zion, Her Displacement.

The prophecy of Enoch as reproduced by Jude where he says, "Behold the Lord cometh with ten thousand of his saints to execute judgment," has a parallel in Daniel 7:10. I will reproduce it, beginning with the verse preceding: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued, and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened, and I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away:

The "Judgment" Idea

yet their lives were prolonged for a season and a time." The three beasts, the lion, the bear and the leopard were destroyed; yet, at the death of the first, the life was transferred to the succeeding one, and THUS it was of the next, and the next, till the last, the "dreadful, and terrible, and strong exceedingly," called the fourth beast, ANSWERING TO PAGAN ROME. At this point Daniel says, "I SAW IN THE NIGHT VISIONS, AND BEHOLD, ONE LIKE THE SON OF MAN (Christ) CAME WITH THE CLOUDS OF HEAVEN, AND CAME TO THE ANCIENT OF DAYS, AND THEY BROUGHT HIM NEAR BEFORE HIM. AND THERE WAS GIVEN HIM DOMINION, AND GLORY, AND A KINGDOM, THAT ALL PEOPLE, NATIONS, AND LANGUAGES, SHOULD SERVE HIM: HIS DOMINION IS AN EVERLASTING DOMINION, WHICH SHALL NOT PASS AWAY, AND *HIS KINGDOM THAT WHICH SHALL NOT BE DESTROYED.*"

Pagan Rome the "Fourth Beast"

NOW WE MUST NOT OVERLOOK THE FACT THAT THIS DOMINION AND KINGDOM IS A VERITY CONTEM-

PORANEOUS WITH THE EXISTENCE OF NATIONS AND UNIVERSALLY DIVERSE LANGUAGES. If, at Christ's final coming to judgment, as stated in I Cor. 15:24, he is to give up his kingdom, then THE POSSESSION OF IT, AS HEREIN DESCRIBED BY DANIEL, MUST BE PRIOR TO THE END. Further along in the chapter, in the way of making plain the vision, the angel of God said, referring to the little horn that came up out of the ten, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; AND THE TIME CAME THAT THE SAINTS POSSESSED THE KINGDOM." Here is an example of the Scripture practice of attributing interchangeably things to Christ and the Church. *THIS MUST ALL TRANSPIRE BEFORE THE END,* IF PAUL UNDERSTANDS WHAT SHALL HAPPEN AT THAT TIME.

Nations (as such) Exist "While Christ Reigns"

This is significantly forecasted in the 149th Psalm, 5th, 6th, 7th, 8th and 9th verses. "For the Lord taketh pleasure in his people: he will

beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand; To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; *TO EXECUTE UPON* THEM THE JUDGMENT WRITTEN: *THIS HONOUR HAVE ALL HIS SAINTS.* Praise ye the Lord." Isaiah says of God's people, "The sons also of them that afflict thee shall come bending unto thee, and all they that despised thee shall bow themselves at the soles of thy feet, and they shall call thee The city of the Lord, The Zion of the Holy One of Israel." In Isaiah 49:23, is said of this Zion, "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders: And kings shall be thy nursing fathers, and their queens thy nursing mothers: THEY SHALL BOW DOWN TO THEE (the Gentiles shall bow down) WITH THEIR FACE TOWARD

The "Joint Reign" of Christ and the Saints

THE EARTH, AND LICK UP THE DUST OF THY FEET." The work of grace, the spread of the light of truth, the advance of the gospel of the Son of God, shall eventually accomplish all this, in the fullest and broadest sense. The sword of God, the truth, which sword is that of God and Gideon; or any of God's servants, is the instrument of this subjugatory power. Daniel, referring to the time when the daily sacrifice shall be taken away, and the abomination placed that shall make desolate (see Dan. 11: 31), and also to the time of the end (see Dan. 11: 35), says, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: *AND AT THAT TIME SHALL THY PEOPLE BE DELIVERED.*" Now let it be understood that the time such as never had been, or even such as never was to be again, IS THE TIME MENTIONED BY MARK IN THESE WORDS, "And pray ye that your flight be not in winter, For in those days shall be affliction such as was not from the beginning of creation unto this time, neither shall

The Sorrows of Judgment

be." Luke, in describing the event, says, "Then let them which are in Judea flee to the mountains, and let them which are in the midst of it depart out, and let not them that are in the countries enter thereinto. FOR THESE BE DAYS OF VENGEANCE *THAT ALL THINGS WHICH ARE WRITTEN MAY BE FULFILLED.*" Turn now to the first chapter of Revelation, and notice what is said of the time in which was to be fulfilled that which John saw. The first verse reads: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants *THINGS WHICH MUST SHORTLY COME TO PASS.*"

John's "Immediate Things"

The third verse reaffirms that which the first verse states relative to the nearness of the time in which this revelation is to be enacted. It reads, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: FOR THE TIME IS AT HAND." This precludes the right to speculate over the expression "must shortly come to pass." Now to make sure that the vision entire, as given to us in the Apocalypse, was to be enacted in the space

of a brief period, we will bring evidence from the last chapter of the book; see Rev. 22. "And he saith unto me, Seal not the sayings of the prophecy of this book: FOR THE TIME IS AT HAND." The 6th verse of the same chapter is confirmatory. It reads: "These sayings are faithful and true: AND THE LORD GOD OF THE HOLY PROPHETS SENT HIS ANGEL TO SHOW UNTO HIS SERVANTS THE THINGS WHICH MUST SHORTLY BE DONE." This is followed up by (see 12th verse), "AND BEHOLD, I COME QUICKLY: and my reward is with me, to give every man according as his work shall be." The 20th verse restates the shortness of time to the moment when Christ was to come. It reads, "He which testifieth these things saith, SURELY I COME QUICKLY; Amen. Even so, come, Lord Jesus." Nothing can be clearer than that quickly here means immediately, when all that is said in this chapter of Christ's coming is considered connectively.

Christ's Immediate Coming Included

If the reader is one of those who may think that mention of Christ's coming means the final end, or a time when the righteous dead are to

be raised out of their graves, let him or her turn to Matt. 25:31, 32. The text is, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." IF THIS IS THE COMING OF CHRIST, AT THE TIME OF THE FIRST RESURRECTION, AFTER THE *COMMON IDEA,* THIS CANNOT BE THE TIME OF THE DIVISION BETWEEN THE SHEEP AND THE GOATS, BECAUSE THE WICKED DEAD, AS GENERALLY UNDERSTOOD, ARE NOT TO BE RAISED UNTIL A THOUSAND YEARS AFTER THE SAINTS ARE RESURRECTED. Thus it must appear, ACCORDING TO PREVAILING THEORY, that the author of this description is somewhat astray, or SOME OTHER BIBLE AUTHOR IS AT FAULT. If we turn to I Cor. 15:22, 23, 24, we have the language, several times previously quoted, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits;

Christ Has Come and the "Sheep and Goats" are Being Divided

afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet." NOW NOTICE PARTICULARLY, THAT AT THE COMING NAMED IN MATT. 25:31, 32, CHRIST *TAKES* HIS THRONE; AND AT THIS MENTION OF HIS COMING HE *GIVES IT UP*. Read this last reference, and make sure that the author is either right or wrong. See also Luke 12:32, and Heb. 12:27, 28, and also Dan. 7:26, 27, in which is the foreknowledge of the event in language too plain and direct to be misunderstood, or misapplied.

He Now Reigns but Will Resign

THE FIRST MENTIONED COMING IS WHEN CHRIST TAKES THE THRONE OF DAVID, AND IS THE COMING NAMED IN REVELATION. As there is much uncertainty about the date of this vision of John, it may be reasonably supposed that the date can be fixed sufficiently early to antedate the time of Christ's succession to the throne of David. Of this I will treat more particularly later.

CHAPTER VII.

Christ's Intermediate Vs. His Final Coming.

Jesus said, "A little while and ye shall not see me, AND AGAIN A LITTLE WHILE and ye shall see me." See John 16: 16.

Scripture Confirmations

The reason that Christ gives for their seeing him again was that he was to go to the Father.

This seeing Christ "in a little while" does not refer to the few days that he was seen in the flesh after his resurrection, as will appear by the language employed further along in Christ's address. Explaining what he meant, he said, "Verily, verily I say unto you, That ye shall weep and lament; but the world shall rejoice and ye shall be sorrowful, but your sorrow shall be turned into joy. Ye now therefore have sorrow, BUT I *WILL SEE YOU AGAIN* and your hearts shall rejoice, and your joy no man taketh it from you."

In another place, Jesus, referring to his going away, said, "I will not leave you comfortless: I WILL COME TO YOU. Yet a little while

and the world seeth me no more, BUT YE SEE ME: because I live ye shall live also." In Christ's last interview with his disciples, turning to Peter he said (see John 21: 18-23, in part), "Verily, verily I say unto thee, When thou wast young thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter, seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, *IF I WILL THAT HE TARRY TILL I COME,* WHAT IS THAT TO THEE? Follow thou me." I cannot imagine, neither do I believe that any considerate person can think that Christ framed this answer to excite the idle curiosity of Peter, or his other disciples, or any who might afterward come into possession of the question of Peter and the answer.

Scripture Confirmations

It needed only this part in the answer, "What is that to thee? Follow thou me," if Christ merely meant to reprove Peter for interesting himself in other men's affairs. The part of the answer that contained REFERENCE TO THE TIME THAT WAS TO ELAPSE BEFORE JOHN SHOULD PASS OUT, or to the event that was to occur before he died, in which was set forth that a considerable length of time was to elapse between the death of the two disciples, are not words, in my opinion, just thrown in for mere amplification or embellishment, or the aimless purpose of exciting speculation. That which follows the answer may be cited as evidence that Christ was not indulging in ambiguous speech. It is, "Then went this saying abroad among the brethren, that this disciple should not die." This is effectually denied in the writer's own words, thus, "Yet Jesus said not unto him (Peter) He shall not die; but, IF I WILL THAT HE TARRY *TILL I COME,* what is that to thee?" Many Bible students who believe that this part of Christ's answer is significant, MAINTAIN THAT JOHN IS STILL ALIVE AND ON THE EARTH, AND WILL NOT SEE

DEATH TILL CHRIST COMES AT THE FINAL END, OR AT THE TIME OF THE FIRST LITERAL RESURRECTION. THE MORMONS BELIEVE THIS, or many of their teachers with whom I am acquainted. MANY OF THE SEVENTH DAY ADVENTISTS HOLD TO THE SAME BELIEF, IF NOT ALL.

Confirmation Continued

If Paul understands how it will be when the Lord shall descend from heaven with a shout, to raise the righteous dead, then THOSE THAT REMAIN AND ARE ALIVE AT THAT TIME SHALL BE CHANGED IN THE TWINKLING OF AN EYE, and be caught up with the raised dead to meet the Lord in the air; and to HOLD THAT JOHN DOES NOT HAVE TO DIE IS TO CAST REFLECTION UPON THE *DOUBLE ENTRY OF THE ACCOUNT,* WHICH IS IN EFFECT THAT HE WAS TO DIE, *BUT NOT UNTIL AFTER CHRIST'S SECOND COMING.* On the occasion of the Passover Supper, which the Lord partook of, with his disciples, on the day of his betrayal into the hands of his murderers, he said, at the conclusion of that part of it, which is called the

Lord's Supper, "For I say unto you, I will not drink of the fruit of the vine UNTIL THE KINGDOM OF GOD SHALL COME." See Luke 22:18. Now if we let Christ answer this question as to what we should understand by the coming of the kingdom of God, WE MUST UNDERSTAND THE CUP TO MEAN THE LIFE OF CHRIST, OR THE TRUTH WHICH IS LIFE, AND THE BROKEN BREAD, THE WORD OF LIFE, IN WHICH THE DISCIPLES *SHOULD SHARE WITH HIM, IN HIS KINGDOM ON EARTH.*

When the Pharisees came to Jesus, demanding when the kingdom of God should come, he answered, "THE KINGDOM OF GOD COMETH NOT WITH OBSERVATION, NEITHER SHALL THEY SAY LO HERE, OR LO THERE, FOR BEHOLD, THE KINGDOM OF GOD IS WITHIN YOU." THE TRUE IDEA OF THE KINGDOM OF GOD IS THAT IT IS SOMETHING THAT CANNOT BE SEEN, IT CAN NOT BE HANDLED; NOR IN ANY WAY SENSED THROUGH PHYSICAL PERCEPTION; NEITHER CAN IT BE LOCATED. It shall not be said of it, it is "here or there."

This would fix it in a particular place within limits; and exclude it from every other place. Christ told his disciples on a certain occasion that some of them should not taste death till they should witness the coming of his kingdom, or his coming in his kingdom. See Matt. 16:27, 28, Mark 9:1, and Luke 9:27. Unquestionably this is the kingdom to which reference is made when Jesus said unto his disciples, "For I say unto you I will not drink of the fruit of the vine until the kingdom of God shall come." The words of Christ concerning the bread which he blessed, break and gave to his disciples were, in part, "For I say unto you I will not any more eat thereof until it be fulfilled in the kingdom of God."

Adam Clark says of this, "Until it be fulfilled in the kingdom of God," that is, "UNTIL THAT OF WHICH THE PASSOVER IS A TYPE IS FULFILLED IN MY DEATH, THROUGH WHICH THE KINGDOM OF HEAVEN SHALL BE ESTABLISHED AMONG MEN." And further along, commenting on the cup, he says: "I will not drink of the fruit of the vine, that is before the time of another passover, which shall be fully in-

augurated, in effect, at the ending of the first." The 29th and 30th verses of this same chapter may be cited as confirmatory of this view. They are: "AND I APPOINT UNTO YOU A KINGDOM AS MY FATHER HAS APPOINTED UNTO ME, THAT YE MAY EAT AND DRINK AT MY TABLE IN MY KINGDOM, AND SIT ON THRONES JUDGING THE TWELVE TRIBES OF ISRAEL." On another occasion Christ had told his disciples that such an honor as here named should be granted. See Matt. 9:28, the words are: "And Jesus said unto them, Verily I say unto you, THAT YE WHICH HAVE FOLLOWED ME IN THE REGENERATION, WHEN THE SON OF MAN SHALL SIT IN THE THRONE OF HIS GLORY, *YE ALSO SHALL SIT UPON TWELVE THRONES,* JUDGING THE TWELVE TRIBES OF ISRAEL."

The Reign of the Saints with Christ on a Throne in Common

In Rev. 2:25, 26, 27, it reads: "But that which ye have already, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." *THIS CANNOT BE UNLESS NATIONS ARE IN EXISTENCE, AFTER*

CHRIST COMES. OUR ADVENTIST FRIENDS will tell us that this reign of the saints will be limited to the thousand years of Christ's reign, after the first resurrection. THIS MISTAKE IS IN THE *NATURE* AND *TIME* OF THIS REIGN, AND THE *CONDITIONS COTEMPORANEOUS.* See Rev. 20:6-9. THEY CONSTRUE THIS MILLENNIUM TO BE A STATE IN WHICH CHRIST AND HIS SAINTS REIGN *WITHOUT OPPOSITION.* But this can only come as the outcome of Christ's reign through his saints, covering a long period of opposition gradually lessened to a finish. Let us see if we cannot find out by Scripture authority *HOW* it occurs that the saints of God and his Christ come into possession of a kingdom, or kingdoms. In Rev. 11:15, it reads, "And the seventh angel sounded; and there were great voices in heaven, saying, THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST; AND HE SHALL REIGN FOREVER AND EVER." In Rev. 15:4, we read, "Who shall not fear thee, O Lord, and glorify thy name? for thou only art

The Mistakes of the Adventists.

holy: *FOR ALL NATIONS* SHALL COME AND WORSHIP BEFORE THEE." This is only confirmatory of David's words as recorded in the 22nd Psalm, 27th verse. "ALL THE ENDS OF THE WORLD shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee." In another place he says in a prayer, see Ps. 86:9, "ALL NATIONS whom thou hast made shall come and worship before thee." IT IS AMONG THE NATIONS OF THE EARTH THAT THE SAINTS OF GOD ARE TO RULE, *AND THAT RULE HAS ALREADY BEGUN;* and will increase in extent and authority until *IT SHALL BECOME UNIVERSALLY SUPREME.* Paul says, see Heb. 12:22, "BUT *YE ARE COME* UNTO MOUNT SION, AND UNTO THE CITY OF THE LIVING GOD, *THE HEAVENLY JERUSALEM,"* etc., and then concludes with, *"WHEREFORE WE,* RECEIVING A KINGDOM WHICH CANNOT BE MOVED, let us have grace, whereby we may serve God acceptably." EXACTLY IN WHAT *EARTHLY REIGN* THIS KINGDOM WAS SET UP IN THE EARTH IS CLEARLY SET FORTH IN DANIEL 2.

CHAPTER VIII

Daniel's Symbol of the Kingdoms and the Stone.

After Daniel had divided the image that Nebuchadnezzer saw in his dream, into four distinct parts, applying them respectively to the Babylonian, Medo-Persian, Macedonian and Roman governments, he said of their end, (see Dan. 2:34, 35) "Thou sawest till that *A STONE WAS CUT OUT WITHOUT HANDS,* which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: AND THE STONE THAT SMOTE THE IMAGE BECAME A *GREAT MOUNTAIN, AND FILLED THE WHOLE EARTH."* As this stone (Christ) was not cut out in the day of either of the days of the first three monarchies, BUT WAS CUT OUT IN THE TIME OF

The Smiting Stone Means Christ's Second Coming

The STONE "Breaks All" and "Fills All"

THE LAST, we are not at a loss as TO THE DATE OF THE EVENT ANSWERING TO THIS FIGURE, *THE STONE;* nor are we at all in the dark as to WHERE AND WHEN the power of the gospel, *i.e.,* the power of this sovereignty, smote effectually the Roman monarchy. It was, as in history enacted, in the feet, at the time when, by intermixture, the feet were partly strong and partly weak. It was *THEN* that it was smitten with the death blow. It was *THEN* THAT ALL OF THE GOVERNMENTS REPRESENTED BY THE IMAGE "were driven away as chaff before the wind," the power of the gospel of the kingdom of God.

This is the way we may explain the representation that "the iron and clay, brass, silver, and gold perished together." Beginning with THE HEAD OF GOLD, THE BABYLONIAN GOVERNMENT, it as its fall was MERGED INTO THE MEDO-PERSIAN; and this in its turn into the GRAECO- MACEDONIAN; and the Graeco-Macedonian INTO THE ROMAN; THUS ALL THREE ARE MERGED INTO THE LAST. *THIS STONE (CHRIST) IS A KING OF A*

The "Mountain Stone" is the "Gospel"

KINGDOM. The kingdom through which this king effects the dispersion of this great image is described in the 44th verse, and is only another way of stating the same thing, which being attributed to the stone, is attributed to the kingdom. It reads, "AND IN THE DAYS OF THESE KINGS (represented by the image) SHALL THE GOD OF HEAVEN SET UP A KINGDOM WHICH SHALL NEVER BE DESTROYED: AND THE KINGDOM SHALL NOT BE LEFT TO OTHER PEOPLE, BUT IT SHALL BREAK IN PIECES AND CONSUME ALL THESE KINGDOMS, *AND IT SHALL STAND FOREVER.*"

And, also, "The Power of God" that Smites the Beast

Reaching a conclusion as to when this event took place will most naturally be attended with more or less difficulty, not only for the reason that it requires close study and critical research into Scriptural comparisons, and into history, but as largely for the reason that authoritatively recognized Bible interpreters widely differ in the results of investigation. For example, there is to be found a set of noted students of the Bible who maintain that Nebuchadnezzer's metallic image is A FIGURE WHICH ENDS

ONLY WHEN HUMAN GOVERNMENTS CEASE TO BE; while others of equal note hold that THE IMAGE REPRESENTS FOUR SUCCESSIVE SOVEREIGNTIES, the last of which ENDED BETWEEN A. D. 300 AND 400; while there are still others of popular repute who urge that the FOUR DISTINCT ELEMENTS OF THE IMAGE APPLY RESPECTIVELY TO THE BABYLONIAN, MEDO-PERSIAN, ALEXANDER, AND ALEXANDER'S IMMEDIATE SUCCESSOR; while others apply it to the BABYLONIAN, MEDIAN, PERSIAN AND GRAECO-MACEDONIAN. Milton S. Perry, S. T. D., Professor of Old Testament Exegesis in the Garrett Biblical Institute, and author of "Biblical Hermeneutics," supports the last theory and opposes those who apply the legs-and-feet symbol of the image to the Roman Government, on the ground that it could not have been smitten on its feet by the "stone cut out without hands" UNTIL THE DAYS OF THE FEET, WHICH CANNOT BE DATED EARLIER THAN BETWEEN THREE AND FOUR HUNDRED YEARS *AFTER THE FIRST APPEARANCE OF CHRIST.*

The Historic Point of the "Image's Feet"

To me, THE OBJECTION, FROM THAT STANDPOINT, LOSES FORCE OF APPEAL, for the following reasons: It is not inevitable that the setting up of Christ's kingdom, and its effectual striking the image should be cotemporaneous. I THINK NOT. It was not till the Roman Government had reached ITS FEET-POINT, IN ITS HISTORY, that the kingdom of God, set up at the highest of ROME'S GLORY, did its work with destructive effect. THE INFLUENCES THAT OVERTHREW ROME WERE SET TO WORK AT ONCE ON THE SETTING UP OF THE KINGDOM OF GOD. The forces were inaugurated WHEN CHRIST WAS BUT A "ROOT IN DRY GROUND," a "tender plant"; or when the kingdom of Christ was but a "mustard seed," BUT IT WAS IN AFTER YEARS THAT IT BECAME A POWER CAPABLE OF AN OVERMATCHING EFFECT. *PERHAPS IT MAY BE CLAIMED, WITH MUCH PROPRIETY, THAT IT WAS WHEN CONSTANTINE, ROME'S EMPEROR, EMBRACED THE CHRISTIAN FAITH THAT THE*

GOVERNMENT, IN QUESTION, WAS SMITTEN WITH THE DEATH BLOW.

The prophecy found in Daniel 2:44, 45, which in time of fulfillment must be united with verses 34 and 35, is preponderating evidence in favor of the theory that the legs and feet of Nebuchadnezzer's image answer to the Roman Empire: SINCE IT WAS IN ITS DAY THAT THE KINGDOM OF GOD WAS SET UP; *NO OTHER CLAIM IS SO MANIFESTLY TENABLE.* The following as we find recorded in Matt. 4:17, 10:7, 12:28; Mark 11:10, 12:34; Luke 10:11 11:20; Col. 1:13; Heb. 12:28, are statements of the kingdom of God given in language, the meaning of which is clear, *AS TO TIME,* AND IS HARD TO GAINSAY. The various ways of statement, in part, are, "From that time Jesus began to preach and say, Repent, FOR THE KINGDOM OF HEAVEN IS AT HAND." Words to his chosen twelve—"And as ye go, preach, saying, *THE KINGDOM OF HEAVEN IS AT HAND.*" THE SAME MESSAGE JOHN THE BAPTIST GAVE. See Matt. 3:2.

Some may be disposed to doubt, or stumble

over the distinction assumed regarding the two forms employed, expressive of the kingdom, as named in the New Testament; one being called the "Kingdom of *heaven*", the other the "kingdom of *God*." But whatever the imagined difference of meaning may be, the reason for it seems strained when we note how freely the two forms are employed interchangeably AS RELATING TO A NEAR OR ALREADY ACCOMPLISHED EVENT. THE 11th chapter of Matt., 28th verse, can be put in company with the form, "the kingdom of heaven." It is, "But if I cast out devils by the Spirit of God, *THEN THE KINGDOM OF GOD IS UNTO YOU.*" When Jesus addressed the Jews on the occasion of his triumphal entry into Jerusalem, he said to them, (see Matt. 21:43) "Therefore say I unto you, THE KINGDOM OF GOD SHALL BE TAKEN FROM YOU, and given to a nation bringing forth the fruits thereof." Jesus, after John was imprisoned, went into Galilee preaching the gospel of the kingdom of God, "And saying, *THE TIME IS FULFILLED AND THE KINGDOM OF GOD IS AT HAND.*" Jesus' words to the scribe, who had wisely questioned,

The Old Kingdom Transfers and is the New Kingdom

and answered him, were, "THOU ART NOT FAR FROM THE KINGDOM OF GOD." When Christ sent out the Seventy, a part of the command was: "And heal the sick that are therein, and say unto them, THE KINGDOM OF GOD IS COME NIGH UNTO YOU. But into whatever city ye enter and they receive you not, go your ways out into the streets of the same and say, even the very dust of your city which cleaveth on us, we do wipe off against you, NOTWITHSTANDING BE YE SURE OF THIS THAT THE KINGDOM OF GOD IS COME NIGH UNTO YOU." These quotations are sufficient to show that *THE TWO FORMS OF PHRASEOLOGY, "THE KINGDOM OF HEAVEN," AND "THE KINGDOM OF GOD," ARE INTERCHANGEABLY USED AS EXPRESSIVE OF THE SAME THING.* And too, it is well to reflect that these representations of the New Testament Scriptures are sufficient in the way of fixing *THE TIME WHEN THE KINGDOM OF* GOD, prophesied of in Daniel 2: 44, 45, *WAS SET UP.*

Interchangeable Terms

The kingdom is emphatically the kingdom of Christ, the Son of God, *BY SPECIAL CON-*

FERMENT. Paul, in Colossians, says to the Church in Colosse, when telling them what gracious things God had done for them, "Who *hath* delivered us from the power of darkness and *hath* translated us into *THE KINGDOM OF HIS DEAR SON.*"

CHAPTER IX.

Christ Has Come. The First Heaven And the First Earth Have Passed Away.

A clear understanding of what is meant by THE NEW-HEAVEN-AND-EARTH STATE, and *THE WHEN-AND-WHERE IT OBTAINS,* will throw additional light of much importance on the subject. First, I will say, I do not have to take time and space to prove that Christ's second coming precedes the new heaven and earth time, since it is very universally believed that it does. In this view I am in full accord with prevailing views, and feel that the greater burden of effort must lie in the direction of showing *"WHEN THIS NEW CONDITION* WAS TO COME," considered purely from a Bible standpoint. If we turn to II Peter, chapter 3, we shall find A SHORT BUT IMPORTANT TREATISE. This statement or treatise, investigated in the light which Peter advises in the first two verses of the chapter, in *THE PLACING* of the new heaven and earth state, will be shorn of diffi-

Universal Claim Conceded

Peter

culty of solution. I am of the opinion that Bible students, when examining into the import of this chapter, have given little or no attention to this particular part of the instruction of the author of this epistle. *IT IS VITALLY IMPORTANT.* It reads: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance, *that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles* of the Lord and Saviour." Now the first thing that we should be impressed with by these words is that this subject, in hand by Peter, is a statement with the view of reminding the churches of what HAD been written or spoken previously, the holy prophets having contributed a share. Next, it may be noticed that the importance of consulting the prophets, and what had from any source preceded on the subject of the new heaven and earth state, is emphasized in this fact, that Peter's words are a bare statement, VOID OF EXPLANATION OF THE SUBJECT INTRODUCED, such as is necessary to render the statement intelligible in its fullest import.

Intentionally, Peter reserves amplification as *AN INCENTIVE TO EXAMINATION INTO THE PROPHETS.* The statement bears on the face of it the evidence that what he urges, in the first two verses, is *JUST WHAT HE MEANS*— investigation.

On "the last days," and "scoffers" mentioned as preceding, or connected with the coming of our Lord, (see 3rd and 4th verses), I have already written, and would advise the reader, if he or she has, in any degree, lost sight of it, to again revert to it; and in addition read the following Scriptures: I Tim. 4: 1, 2, 3; II Tim. 3: 1-8; Jude 3: 1-18. No one can read Jude to the 18th verse without the impression that *HE IS SPEAKING OF A CONDITION THAT WAS ON AT THE TIME OF WRITING;* AND THAT IT WAS CALLED THE LAST TIME. Of this, John, in his first epistle, 1st chapter, 18th verse, in point of evidence, is conclusive. The 5th and 6th verses of II Peter, 3rd chapter, name the fact that the old heavens and earth that were at the time of the flood, "whereby the world that then was, being overflowed with water, perished," was, obviously, the world that should be understood to mean the

old heavens and earth which perished. The 5th verse speaks of A HEAVEN AND EARTH THAT WERE OF OLD. The 7th verse reads, "But the heavens and the earth which are *NOW,* by the same word are kept in store, reserved unto fire, and perdition of ungodly men." Notice! THE TIME DISTINCTION —"The heavens and earth of *OLD,*" and "The heavens and earth which are *NOW,*" the latter being "reserved unto fire." The next two verses are words of assurance, THAT WHETHER THE TIME BE LONG OR SHORT, *THAT DAY OF FIRE IS SURE TO COME,* "in the which," as the 10th verse avers, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." Now it should be remembered that, if language can be depended upon to carry ideas agreeable to its construction, whatever is meant by this heavens and earth, THEY SUFFER COMPLETE CONSUMMATION BY FIRE. The 13th verse states, however, that *THE LOSS IS TO BE REPLACED;* and the following is the language: "Nevertheless we, according to his promise,

What Comes Out of the "Fire?"

LOOK FOR NEW HEAVENS AND A NEW EARTH, *WHEREIN DWELLETH RIGHTEOUSNESS.*" If this burning up is the destruction of the literal heavens and earth, the new heavens and new earth are necessarily A CREATION OUTRIGHT. This must be conceded to be the only conclusion admissible. An important thing to notice here is, that *THIS NEW STATE IS A RESULT IN KEEPING WITH A PROMISE.* And may we not reasonably believe that it is an outcome *according* to promise, both in the way of fulfillment, AS TO THE TIME AND MANNER OF ACCOMPLISHMENT? This may be fairly assumed to be the reason why Peter is explicit to inform us that he has given us this second epistle that we may bring to our remembrance what the prophets have said. If Peter, however, had not so charged us, the fact alone that he states that the new heavens and earth are AN OUTCOME, AGREEABLE TO PROMISE, we might be expected, as close and painstaking students, to be interested in finding out where the promise is to be found, and what it is in particulars of description. And if, after examining well into the New Testament, we

The "Prophets" Support Peter

could not find in any of the gospels, or the epistles, DATED BEFORE THIS 2ND EPISTLE OF PETER, THIS PROMISE IN PLAIN TERMS, *AS WE CERTAINLY CANNOT,* we would most naturally turn to the Old Testament Scriptures to see what, by searching, would be revealed in them. Peter is far-seeing enough to provide an open door of opportunity for investigation, that cannot well be missed. As already observed, there is nothing in the New Testament that is recorded prior to the date of this epistle, that can be called a promise of a new heaven and earth; except IT MAY BE TRUE THAT THE APOCALYPSE HAD ALREADY BEEN WRITTEN. But, in the Old Testament there is much that is definite and instructive in the form of a promise. We will heed Peter's advice by first turning to the 65th chapter of Isaiah. The 17th verse of that chapter reads: "For, behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind." The conjunction *FOR* is employed as expressive of *SOME REASON ALREADY STATED.* The best of authorities can be cited as claiming that the first part

of this chapter is a description of *THE CALLING OF THE GENTILES,* and *THE REJECTION OF THE JEWS* for their incredulity, idolatry and hypocrisy. Any careful student would be thus impressed as it seems to me. The summing up of the dispersion of the Jews and the calling of the Gentiles is in part found in the 15th and 16th verses, the two preceding the promise quoted. They read: "And ye (the Jews) shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name: That he who blesseth himself in the earth, shall bless himself in the God of Truth; and he that sweareth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes." Then follows the promise, "*FOR,* behold, I create new heavens and a new earth." The reader, IF A LOVER OF CRITICAL AND THOROUGH INVESTIGATION, WILL TURN TO THIS CHAPTER and read carefully every verse up to the promise, to satisfy him or herself, as to whether this claim is well taken.

Isaiah

Immediately following this promise is an exposition of its meaning. What this new heaven and earth shall be is clearly set forth. The next verse is, "But be ye glad and rejoice forever in that which I create: for I create Jerusalem a rejoicing and her people a joy." *INDISPUTABLY THEN, AS THUS STATED, THE CREATION OF A NEW HEAVEN AND A NEW EARTH, IS THE CREATION OF JOY IN JERUSALEM AND HER PEOPLE.* And right here it is appropriate to put side by side, THIS AND JOHN'S VISION OF THE NEW HEAVENS AND NEW EARTH. He says, see Rev. 21: 1, "And I saw a new heaven and a new earth: for THE FIRST HEAVEN AND THE FIRST EARTH WERE PASSED AWAY," *i. e.*, in another way worded by Isaiah, when he said, "AND THE FORMER SHALL NOT BE REMEMBERED, NOR COME INTO MIND." These are only two different ways of stating exactly the same thing. And thus of the exposition, John, beginning as does Isaiah, though not phrased the same, it is easy to see that the IDENTITY IS PERFECT. "And I, John, saw THE HOLY CITY, NEW JERUSALEM,

John Supports Isaiah

COMING DOWN FROM GOD OUT OF HEAVEN, PREPARED AS A BRIDE ADORNED FOR HER HUSBAND." When Isaiah says that the creation of the new heaven and earth *IS THE CREATION OF JERUSALEM IN REJOICING, AND HER PEOPLE A JOY,* and adds, "I WILL REJOICE IN JERUSALEM AND JOY IN MY PEOPLE: and the voice of *WEEPING SHALL BE NO MORE HEARD IN HER, NOR THE VOICE OF CRYING,*" he means precisely what John does, in the words, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. *AND GOD SHALL WIPE AWAY ALL TEARS FROM THEIR EYES; AND THERE SHALL BE NO MORE DEATH, NEITHER SORROW, NOR CRYING, NEITHER SHALL THERE BE ANY MORE PAIN: FOR THE FORMER THINGS ARE PASSED AWAY.*"

No Tears, no Death, etc., as stated in Is. 25:8,—30:19, —35:10,—60:20,—65:19, also Ho. 13:14,—6:2, Ps. 30:3, —86:13, Heb. 2:9.

It is not necessary to further follow the comparison to show the identity. In this new-heaven-and-earth state Isaiah says, "And they shall build houses and inhabit them; and they

shall plant vineyards and eat the fruit of them. They shall not build and another inhabit, they shall not plant and another eat; for *AS THE DAYS OF A TREE ARE THE DAYS OF MY PEOPLE,* and *MINE ELECT SHALL LONG ENJOY THE WORK OF THEIR HANDS";* and adds in the next chapter, see verses *22, 23* and *24*, "For as the new heavens and the new earth, which I will make, SHALL REMAIN BEFORE ME, saith the Lord, *SO SHALL YOUR SEED AND YOUR NAME REMAIN.* And it shall come to pass, that from one new moon to another, and from one Sabbath to another, *SHALL ALL FLESH* come to worship before me, saith the Lord. And they shall go forth, and LOOK UPON THE CARCASSES OF THE MEN THAT HAVE TRANSGRESSED AGAINST ME; (*THE OLD JEWISH DEAD BODY*) for their worm shall not die, neither shall their fire be quenched; and they shall be an *ABHORRING UNTO ALL FLESH."* That this is the IMMORTALIZED STATE of the saints immediately following the first resurrection, such as is advocated to a considerable extent, *ONE CANNOT THINK TO BELIEVE FOR A MOMENT,*

In the New-Earth and Heaven-State They "Plant, Build, and Eat"

Life's Environments Remain the Same

except he is favorable to the juggling method of dealing with the Scriptures.

Physical Phenomena Remains

BUILDING and PLANTING, the MEASUREMENT OF TIME BY DAYS AND WEEKS, the regular recurrence of the SABBATH, and the fact that all worship is rendered IN THE FLESH; the MOON also continuing to exhibit itself in its various phases, as of old, leaving NO CHANCE TO DOUBT ITS OLD TIME RELATION TO SUN AND EARTH, may all be ADMITTED AS IN EVIDENCE THAT THE NEW HEAVEN AND EARTH STATE, IS NOT THAT COUNTRY, WE TALK OF, WHICH LIES "BEYOND THE BOUNDS OF TIME AND SENSE."

It does not matter how determined one is to force himself to believe that Peter's description of the burning up of the heavens and earth, with the works therein, is the final end of the world, for the reason that in immediate connection it is called "the day of judgment and perdition of ungodly men." All evidence, found by fair and full comparison, is to the contrary. Isaiah's treatise of the question under consideration, as presented in the last two chapters of Isaiah, is

not all the prophet has to say on the subject. If it were all, it would be enough to make obviously clear our claim that *THE NEW HEAVEN AND EARTH STATE BELONGS TO THE PROBATIONARY DAY OF THE WORLD'S HISTORY*. By this single comparison it is plainly evident that THE PROPHETS AND THE APOSTLES ARE HARMONIOUS IN THEORY ON THE QUESTION. But we shall not so fully realize the position taken, perhaps, till we have had THE FULL ADVANTAGE OF ISAIAH'S TREATISES. It is not all to be found in the 65th and 66th chapters of Isaiah. THE 24TH, 25TH, 26TH AND 27TH CHAPTERS ARE *WHOLLY DEVOTED TO THE SAME SUBJECT*, as are the 34th and 35th.

CHAPTER X.

Bible Authors Deal With "The First Heaven and the First Earth."

The first verse of the 24th chapter of Isaiah is responsible for the idea that at some time "the Lord will make the earth empty and a waste, AND TURN IT UPSIDE DOWN, (reverse it, *i. e.,* make it new) and scatter abroad its inhabitants."

The second verse shows that it will be a time of impartial dealing. The 3rd and 4th verses are a repetition of the first, in much stronger language, as well as more descriptively full. These state that "THE LAND IS UTTERLY EMPTIED, AND UTTERLY SPOILED." "THE EARTH MOURNETH AND FADETH AWAY, THE WORLD LANGUISHETH AND FADETH AWAY," etc. The language, as far as I have reproduced it, is exact.

The word EARTH Signifies a "Condition"

The 5th verse gives the reason for the terrible visitation. It is, "THE EARTH ALSO IS DEFILED under the inhabitants thereof: *BECAUSE* they have TRANSGRESSED THE

LAWS, CHANGED THE ORDINANCE, BROKEN THE EVERLASTING COVENANT." This is precisely WHAT THE JEWS HAD DONE WHEN CHRIST CAME IN THE FLESH. He thus accuses them, "Howbeit in vain do ye worship me, TEACHING FOR DOCTRINES *THE COMMANDMENTS OF MEN.*"

The 6th verse continues the description of the destruction as in the following, "THEREFORE HATH THE CURSE DEVOURED THE EARTH, and they that dwell therein are desolate; THEREFORE THE INHABITANTS OF THE EARTH ARE BURNED, AND FEW MEN LEFT." This destruction by fire, as represented in this verse, is opportunity for the remnant to rejoice, as stated in the 15th, thus, "WHEREFORE GLORIFY YE THE LORD IN THE FIRES." The 17th, 18th, 19th and 20th verses are strongly and clearly descriptive of THE EARTH'S UTTER DESTRUCTION. They are, *"FEAR, AND THE PIT, AND THE SNARE,* ARE UPON THEE, O INHABITANT OF THE EARTH. AND IT SHALL COME TO PASS, THAT HE WHO FLEETH FROM THE NOISE OF THE

FEAR SHALL FALL INTO THE PIT; AND HE THAT COMETH UP OUT OF THE MIDST OF THE PIT SHALL BE TAKEN IN THE SNARE; FOR THE WINDOWS FROM ON HIGH ARE OPEN, AND THE FOUNDATIONS OF THE EARTH DO SHAKE. *THE EARTH IS UTTERLY BROKEN DOWN, THE EARTH IS CLEAN DISSOLVED,* THE EARTH IS MOVED EXCEEDINGLY. THE EARTH SHALL REEL TO AND FRO LIKE A DRUNKARD, AND SHALL BE REMOVED LIKE A COTTAGE: AND THE TRANSGRESSION THEREOF SHALL BE HEAVY UPON IT: AND *IT SHALL FALL, AND NOT RISE AGAIN."* A guide to the time when this shall be is found in the following: (See Is. 52: 1-3, 6-10). The first verse reads, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; *FOR HENCEFORTH* THERE SHALL NO MORE COME INTO THEE THE UNCIRCUMCISED AND THE UNCLEAN." When the OLD ISRAEL CEASED, the church was NO LONGER AN ORGANIZED BODY WITH LIMITATIONS OF THE HUMAN KIND;

it came THEN to be a church WHOSE *WALLS* WERE SALVATION AND HER *GATES* PRAISE." See Is. 60: 18, "and this is *THE NAME WHEREWITH SHE SHALL BE CALLED,* THE LORD OUR RIGHTEOUSNESS, or THE LORD IS THERE." (See Jer. 33: 16, and Ez. 48: 35); hence the claim, in it shall be no more curse or sin. The 7th, 8th and 9th verses of Is. 52 are, "How beautiful upon the mountains are THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, that publisheth peace; that bringeth good tidings of good, THAT PUBLISHETH SALVATION; that saith unto Zion, Thy God reigneth. Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: *FOR THE LORD HATH COMFORTED HIS PEOPLE, HE HATH REDEEMED JERUSALEM.* The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." The breaking down of the earth, its being removed like a cottage,

From the Limited to the Unlimited

and its falling never to rise again MEANS A RADICAL CHANGE OF CONDITIONS UPON IT. Read the 51st chapter for further light upon this point. The 3rd verse of this chapter is a statement of the transition from the desert and wilderness condition to the Edenic state. The 6th verse represents the earth and heavens as vanishing away like smoke, but a full and careful reading of the chapter will result in convincing the reader that it is not annihilation but transformation.

Now we will return to the description of the destruction, as given in the 24th chapter, of which we have reproduced sufficient to show that the earth is to be utterly destroyed; and will pass to the 25th chapter to learn more fully what is meant by it. The reader can profitably turn to the 24th chapter, rereading what we have quoted with what follows.

The 2nd verse of the 25th chapter reads, "For thou hast made of A CITY AN HEAP: A DEFENCED CITY A RUIN: a palace of strangers to be no city: IT SHALL NEVER BE BUILT." Omitting three verses, we come to the 6th, an evident reversion to the last two verses of the 24th chapter. It is, "AND IN

THIS MOUNTAIN SHALL THE LORD OF HOSTS MAKE *UNTO ALL PEOPLE A FEAST* OF FAT THINGS, A FEAST OF WINES ON THE LEES, OF FAT THINGS FULL OF MARROW, OF WINES ON THE LEES WELL REFINED. AND HE WILL *DESTROY IN THIS MOUNTAIN THE FACE OF THE COVERING* cast over all people, and *THE VEIL THAT IS SPREAD OVER ALL NATIONS.*"

The Gospel-Feast of Reclamation

A part of Adam Clark's comment on these passages is, "This feast here spoken of is to be celebrated in Mount Zion; and all people without distinction, are to be invited to it. THIS CAN BE *NO OTHER THAN THE CELEBRATION OF THE ESTABLISHMENT OF CHRIST'S KINGDOM,* WHICH IS FREQUENTLY REPRESENTED IN THE GOSPEL *UNDER THE IMAGE OF A FEAST;* where many shall come from the east and the west and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven." Clark makes this entire chapter apply to the setting up of the kingdom of God, immediately following the destruction of Jerusalem. This version can be regarded also as equivalent to an argument in

favor of the position *THAT THE OLD EARTH,* SO OFTEN SPOKEN OF IN THE 24TH CHAPTER, *ANSWERS TO THE OLD* JERUSALEM, to the desolate and barren state to which she had come before the judgment of God visited her iniquities upon her, to her utter ruin. I use the name JERUSALEM here as both applying to THE BUILDING AND THE PEOPLE WHO WORSHIPPED THERE. It should be remembered that every description given, in either the Old Testament or the New, of the destruction of the earth, it never, in a single case, drops the subject *UNTIL IT IS SHOWN THAT WHICH IS DESTROYED IS ALSO STILL LEFT,* AND THAT WHICH IS LEFT *IS A SUCCESSION OF THE THING OR STATE BEARING THE SAME NAME AS THE PRECEDING THING OR STATE.*

Things Counted as Accomplished

The 8th verse of the 25th chapter reads, "He will swallow up death in victory; and the Lord God will wipe away tears FROM OFF ALL FACES; and the rebuke of his people shall be taken away FROM OFF ALL THE EARTH: for the Lord hath spoken it." (This language, "He will swallow up death in victory, and the

Lord God will wipe away tears from off all faces," must signify exactly what Rev. 21: 4 does, and is also in substance what we find in Is. 35: 10 and Rev. 7: and is proof that this state is reached while there is still day and night. See verses 15, 16 and 17. On this Clark says in part, "that the text 'He (Christ) by the grace of God will taste death for every man,' (Heb. 2: 9) is the same in meaning as the text 'He will swallow up death in victory.' ") If this, with the 6th and 7th verses, MARKS THE TRANSITIONAL POINT at which *THE OLD GOES OVER INTO THE NEW, AS IT VERY EVIDENTLY DOES, THEN WE HAVE NO DIFFICULTY IN FIXING THE DATE WHEN THE OLD HEAVENS AND EARTH ENDED AND THE NEW BEGAN.* "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner, but my salvation shall be forever, and my righteousness shall not be abolished." See Is. 51: 6. IT IS THE *EARTH-STATE* IN WHICH THE SEED OF DEATH INHERES, and thus ALL THAT BELONGS

Death Banished at Christ's Resurrection

TO IT MUST PERISH. This is FIRST, *AND THEN FOLLOWS THE SPIRITUAL,* IN WHICH IS *LIFE WITHOUT END.* The first state is the *FIRST-ADAM CONDITION.* This is that which is abolished. See 1 Cor. 15: 46-50.

Turning now to the 34th chapter of Isaiah, we have a repetition of the 24th chapter, in somewhat different language. It is a vivid description of the consumption of the earth and heavens by fire. If there is any language in the Bible expressive of complete destruction, it is this. The first two verses are A CALLING OF ALL NATIONS TO ATTEND to the utterance of the terrible event. The event is represented as of the highest importance. All of the nations of the earth and their armies are "delivered to the slaughter." Then follows the language as below:

"THEIR SLAIN ALSO SHALL BE CAST OUT, AND THEIR STINK SHALL COME UP OUT OF THEIR CARCASSES, AND THE MOUNTAINS SHALL BE MELTED WITH THEIR BLOOD. AND ALL THE HOST OF HEAVEN SHALL BE DISSOLVED, AND THE HEAVENS SHALL

BE ROLLED TOGETHER AS A SCROLL: AND ALL THEIR HOST SHALL FALL DOWN, AS THE LEAF FALLETH OFF FROM THE VINE, AND AS A FALLING FIG FROM THE FIG TREE." To place the *TIME OF THIS* beyond any chance to question it, the reader should turn to Joel 2: 28-32, and after attentively reading the five verses, he should read the chapter entire, and next, the last chapter of Joel. The 3rd chapter should be read, noticing in particular, the first verse of the chapter, and note that it is because of what is stated in the second chapter that the third chapter follows. The second begins with, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble for *THE DAY OF THE LORD COMETH, FOR IT IS NIGH AT HAND. HOW NIGH AT HAND IT WAS* PETER MAKES DEFINITE BY TELLING HIS VAST AUDIENCE ON PENTECOST DAY. *THE DISPLAY OF THAT OCCASION WAS IT.* Clark places it, by his comment on the 30th verse of the 2nd chapter of Joel, in language thus: "This refers to those dreadful

The End of the Jewish-Polity

Clark.

portents and destructive commotions BY WHICH *THE JEWISH POLITY WAS FINALLY OVERTHROWN AND THE CHRISTIAN RELIGION ESTABLISHED IN THE ROMAN EMPIRE.* THE JEWISH POLITY, CIVIL AND ECCLESIASTICAL, *SHALL BE ENTIRELY DESTROYED."* Notice, now, how nearly the 5th verse of Is. 34: corresponds in language to II Peter 3: 10, 12, and Rev. 6: 13, 14. They are in order. The description continues, *"FOR MY SWORD* shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, *TO JUDGMENT.* The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams." The Jews had often, ere their doom came, been accused of *OFFENDING THE ALMIGHTY WITH AN IRREVERENT OFFERING* of incense and sacrifices. See Is. 1: 13, Jer. 44: 22, Ezek. 7: 3, 4, 8, 9,— "for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea." To what this sacrifice has reference we need not be at a loss to understand, if we compare it with Is. 63: 1-4. I will reproduce it, fearing that

the reader will not take the trouble to turn to it. Real right down EARNEST STUDY OF THE BIBLE IS RARELY THE HABIT OF MANY who pretend to "search the Scriptures." The reference is, *"WHO IS THIS THAT COMETH FROM EDOM, WITH DYED GARMENTS FROM BOZRAH?* This that is glorious in his apparel, traveling in the greatness of his strength. I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." *THIS IS CHRIST* to whom reference is made here, as is generally conceded, and the text is a parallel to Is. 34: 5-7, a part of which we have already reproduced. The 5th verse, immediately following the above, in Is. 63, is identical to verse 8 in chapter 34, immediately following the representation that the Lord has a sacrifice in Bozrah. The two are, in order, *"FOR IT IS THE DAY OF THE LORD'S VEN-*

The HERO with Stained Garments

The Hero is CHRIST.

GEANCE, AND THE YEAR OF RECOMPENCES FOR THE CONTROVERSY OF ZION," "For the day of vengeance is in mine heart, *AND THE YEAR OF MY REDEEMED IS COME."* Next in Is. 34: follows the unqualified statement of THE DESTRUCTION OF THE EARTH BY FIRE, the heavens undoubtedly included. Taking the 4th verse as a leading up to the statement, no other conclusion is admissible. Here is the wording, "And the streams thereof shall be turned into PITCH, and the dust thereof into BRIMSTONE, and the land thereof shall become BURNING PITCH." Think of it, a conflagration, the material of which is fed by A BODY OF PITCH AND BRIMSTONE THE SIZE OF THIS EARTH, and in addition A MOLTEN STREAM OF FIRE ABOVE IT AS WIDE AND HIGH AS THE HEAVENS; and to add to the awful reality so utterly inconceivable, the tamest that it can be made to appear, and be a fact, *IS INCONCEIVABLY TERRIBLE.* "It shall not be quenched night nor day; the smoke thereof shall go up forever." If there is to be found anywhere in the Bible a more explicitly expressive wording of the

The Terribleness of the Figures Employed.

earth's destruction, also of the heavens, I do not know where it is. Why not take this to mean exactly what it appears to convey? We could not, perhaps, do otherwise were this the end of it. It must be as authoritative as any other Bible declaration on the subject. In fact it so nearly resembles other portions of the Scriptures found in both the Old and New Testaments intended to convey, as it appears, the same idea. BUT LIKE AS IN ALL CASES, DESPITE THE LANGUAGE THAT SEEMS TO MEAN AN ACTUAL, LITERAL BURNING UP OF THE HEAVENS AND EARTH, THERE IS THAT WHICH FORMS A PART OF THE REPRESENTATION THAT LENDS IT *A COLORING, IN MEANING, QUITE UNLIKE THAT WHICH AT FIRST APPEARS.* The prophet Isaiah says, "It (the fire) SHALL NOT BE QUENCHED NIGHT NOR DAY," *BUT, WITHOUT A BREAK, ADDS,* "From generation to generation it shall lie WASTE; none shall pass through it for ever and ever." *THIS IS A MODIFIER.* "From generation to generation" *SPOILS THE FIRST IMPRESSION,* IF IT BE

THOUGHT THAT THIS BURNING UP IS BY *A LITERAL FIRE.* And continuing, further light is thrown upon the subject. "But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stone of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, and it shall be an habitation of dragons, and a court for owls."

Organized Life Survives This Fire.

The next two verses, the 14th and 15th, are a similar picture, all of which represent *A CONDITION POSITIVELY INCOMPATIBLE TO A LITERAL FIRE MADE OF ACTUAL PITCH AND BRIMSTONE.* Between this and a description of the outcome is this important injunction, "Seek ye out of the book of the Lord, and read." This is immeasurably important. We are often admonished by theologians against too free literalizing, or too free spiritualizing of the Scriptures. This is good advice, but it comes in bad taste

from any one who adopts the rule of literalizing or spiritualizing subservient only to creed, or mere taste. *THE RULE SHOULD BE TO SPIRITUALIZE OR LITERALIZE, FINDING PERMISSION AS TO WHEN, HOW, AND TO WHAT EXTENT IN THE BIBLE.* We can find no just excuse for taking liberty with the above language descriptive of the destruction of the heavens and earth, since, immediately following it, THE GRAVE RESPONSIBILITY IS ASSUMED IN AUTHORITATIVE LANGUAGE, and we have need only to ATTENTIVELY READ, to know.

Following Isaiah's injunction to SEEK OUT OF THE BOOK OF THE LORD, and read, *ARE THE WORDS BELOW.* "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; *THEY SHALL SEE THE GLORY OF THE LORD,* AND THE EXCELLENCY OF OUR GOD. Strengthen ye the weak hands, and confirm the weak knees.

The New State is HERE and NOW.

Say to them that are of a fearful heart, Be strong, fear not; behold, your God shall come with vengeance, even *GOD WITH A RECOMPENCE;* he will come and save you." We cannot misplace or misunderstand these explanatory words, because of *THESE TWO PARALLELS* referring to "the day of the Lord's vengeance and recompence." The consummation being called *IT,* (see Is. 24:8) and the restoration being also *THUS DENOMINATED.* This day of vengeance coupled with recompence, first called a day, or time of consummation by fire, is in connection made *TO MEAN A TIME OF TRANSITION, A GOING OVER FROM A DESERT STATE TO THAT OF A BLOSSOMING, FRUITFUL STATE.* And further, it reads, *"THEN* THE EYES OF THE BLIND SHALL BE OPENED, and the ears of the deaf shall be unstopped. *THEN* SHALL THE LAME MAN LEAP AS AN HART, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty lands springs of water; in the habitation of dragons where each lay, shall be

See particularly Isa. 63:4.

grass, with reeds and rushes. And an highway shall be there, and a way, and it shall be called, The way of holiness: the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

John's vision, on the Isle of Patmos, brings also into view this NEW HEAVEN AND EARTH STATE, AND SO INTERMINGLES EXPLANATION WITH STATEMENT THAT MISAPPREHENSION IS IMPOSSIBLE. See Rev. 21. "And I SAW A NEW HEAVEN AND A NEW EARTH: *FOR THE FIRST HEAVEN AND THE FIRST EARTH WERE PASSED AWAY;* and there was no more sea. And I, John, saw *THE HOLY CITY, NEW JERUSALEM, COMING DOWN FROM GOD OUT OF HEAVEN, PREPARED AS A BRIDE ADORNED FOR HER HUS-*

The New-State is HERE and NOW, and John "Says So."

BAND." As previously stated, the 2nd verse of Rev. 21, begins the exposition of the statement of the 1st verse, as does the 18th verse of Isaiah 65 begin the explanation of the verse preceding it. "Prepared as *A BRIDE ADORNED* for her husband," in meaning, is made clearly intelligible by the 9th and 10th verses, and as an illumination on the first verse IS ALL THAT IS NECESSARY. They are, "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying *COME HITHER,* I WILL SHEW THEE *THE BRIDE, THE LAMB'S WIFE.* And he carried me away in the spirit to a great and high mountain, *AND SHEWED ME THAT GREAT CITY, THE HOLY JERUSALEM, DESCENDING OUT OF HEAVEN FROM GOD."* THE BRIDE, THE LAMB'S WIFE, *IS THE ALLEGORICAL OR FIGURATIVE WAY OF SPEAKING OF THE CHURCH.* This can be seen by reference to Rev. 19:7-9, Matt. 25:9, 10, II Cor. 11:2, Eph. 5:30-32. THIS, I am aware, IS A SETTLED QUESTION, over which there is no difference of opinion.

THE NEXT FOUR VERSES REPRESENT THIS CITY AS "HAVING the glory of God, and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." IF THE FOUNDATIONS OF THIS CITY, or temple, ARE THE TWELVE APOSTLES OF THE LAMB, AND ITS GATES THE TWELVE TRIBES OF ISRAEL. *The INFERENCE IS EASY.* To assist us, if needful, we might turn to Eph. 2: 19-22. The language is this: "Now, therefore, ye are NO MORE STRANGERS AND FOREIGNERS, but fellow-citizens with the saints, and of the household of God; And ARE BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, *JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE; IN*

WHOM all the building, FITLY FRAMED TOGETHER, *GROWETH UNTO AN HOLY TEMPLE IN THE LORD:* In whom ye also are builded together for an habitation of God through the spirit." Notice, THIS TEMPLE IS NOT A COMPLETION, OR PERFECTION, INSTANTANEOUSLY SEIZED OR CONFERRED; but being first in order, established upon the prophets, and secondly, upon the apostles, they being *FITTINGLY FRAMED TOGETHER,* and into which all believers are builded, it *"GROWETH UNTO A HOLY TEMPLE IN THE LORD."* See also I Cor. 3:16, and II Cor. 6:16 "Know ye not that YE ARE THE TEMPLE OF GOD, and that the Spirit of God dwelleth in you?" The next, "And what agreement hath the temple of God with idols? FOR YE ARE THE TEMPLE OF THE LIVING GOD; as God hath said, I will dwell *IN THEM,* and walk *IN THEM;* and I will be their God, and they shall be my people."

Progressiveness. Temple-Growth.

John, in his description of the new heaven and new earth, paraphrases upon it as "the tabernacle of God with men," and employs language in thus doing very nearly like that of Paul as

cited above. He says, "Behold the tabernacle (temple) of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Paul's reference in the words, "as God hath said," must be as found in Ez. 43:7, Zech. 2:10-12. The reference to Zech. 2: in which are the words of Paul, or their equivalent, is a chapter devoted to *AN ANTICIPATORY VIEW OF JERUSALEM IN HER SPIRITUALLY ADVANCED AND ENRICHED ESTATE.* The following are some of the words employed, "And, behold, the angel that talked with me went forth, and another angel went out to meet him, And said unto him, Run, speak to this young man, saying, JERUSALEM SHALL BE INHABITATED AS TOWNS WITHOUT WALLS (without limit) FOR THE MULTITUDE OF MEN AND CATTLE THEREIN. *FOR I, SAITH THE LORD, WILL BE UNTO HER A WALL OF FIRE ROUND ABOUT, AND WILL BE THE GLORY IN THE MIDST OF HER."* Her expansion is in these words: "FOR I HAVE SPREAD YOU ABROAD *AS THE FOUR WINDS* OF HEAVEN, said the Lord," *i. e., FILLED THE EARTH WITH HIS*

Infinity the Inside and Outside of the Temple.

HOLY TEMPLE. The reader will be the better prepared to appreciate the writer's assigned meaning to this, if he or she WILL READ FROM THE 7TH VERSE OF THE PRECEDING CHAPTER TO THE LAST.

Peruse with Care These Comparisons.

Right here I deem it proper to notice how common it is among pretentiously careful and critical students of the Bible to fall into THE SERIOUS AND MOST RIDICULOUS ERROR in interpreting the prophecies relating to the restoration of Israel, or the re-establishing her in her own land, and in her temple worship, MAKING THEM TO MEAN THAT SHE IS TO REOCCUPY THE VERY LAND GIVEN TO HER WHEN FREED FROM EGYPTIAN BONDAGE; AND BE PRIVILEGED TO REBUILD THEIR TEMPLE on a surpassingly richer and grander scale, all moreover, BOUNDED BY *LINES THAT MUST ADMIT OF MEASURABLE PROPORTIONS.* Strangely enough, this blunder they commit in the face of the repeated statement that the New-Jerusalem state is bounded only by walls THAT ARE PLACED NOT HERE OR THERE, LOCALLY. The description given in Rev. 21: of the new Jeru-

salem, though AT FIRST SIGHT apparently subject to MEASUREMENT BY RODS, REEDS OR CUBITS, *ON CAREFUL AND THOROUGH READING IT APPEARS THAT THAT WHICH AT FIRST SEEMS TO BE A MEASURE, IN FIGURES, IS NOT THAT AT ALL.*

The apparently probable measurement of the city in miles, of fifteen hundred in length and the same in breadth and height, is A REPRESENTATIVE MEASUREMENT *SUGGESTIVE OF A VASTNESS THAT FIGURES CANNOT DESCRIBE;* and the conception is justified in the words, "And he measured the wall thereof, an hundred and forty and four cubits, according to THE MEASURE OF A MAN, *THAT IS, OF THE ANGEL,"* (the spiritual man). Consistent with the revealed fact that this city is THE BRIDE, THE LAMB'S WIFE, *MAN REDEEMED (THE CHURCH) IS THAT CITY,* hence its measure as stated. *MAN* as an individual, or as a composite body of few or many men, *IS IN EITHER CASE A FULL MEASURE. ONE MAN* IS THE TEMPLE, OR ABODE OF DEITY, AS PERFECTLY AS IS A BODY

The Temple-Man.

OF A MILLION MEN. There can be nothing further, or different, found in the body composed of many, than there is in one person. AS IN THE OCEAN, ALL THERE IS THAT IS ESSENTIALLY IN THE WHOLE, IS TO BE FOUND IN ONE DROP, so it must be that the particulars of one drop embrace ALL there is in the body. THUS OF MAN, EITHER AS AN INDIVIDUAL MAN OR A BODY OF MEN, NOTHING MORE OR LESS, IN EITHER CASE, IS DESCRIBED IN THIS MEASURE. When God made man in his own image, the more easily conceivable way in which he did this must be, as it appears to me, in *CREATING HIM A PERFECT COPY OF HIMSELF,* not in form, but in *ESSENCE.* GOD, IN ATTRIBUTES AND MORAL PERFECTION, IS *THE FATHER OF HIS IMAGE IN MAN,* or, in the fact of likeness to Deity, *MAN IS IN KIND LIKE HIM.* Strictly, "he is the offspring of God," thus, *AGREEABLE TO THE RULES OF SONSHIP,* HE IS A *LIMITED REPRODUCTION,* and thus is properly, as the Scriptures represent, the abode of God, his temple. THE MAN CHRIST IS *IN GOD,* AND GOD

The Temple-Man is God's HABITATION.

IS *IN CHRIST.* (See John 17:21) *JESUS* IS OF THE CAPACITY TO CONTAIN THE GODHEAD *BODILY.* MAN, OF LESSER CAPACITY, CONTAINS THE *SAME IN ESSENCE MEASURABLY.*

Further along in the description of this city, WHICH AT FIRST, REPRESENTATIVELY, *APPEARS TO BE SUBJECT TO DIMENSIONS,* it is said of it, "And I saw *NO TEMPLE THEREIN: FOR THE LORD GOD ALMIGHTY AND THE LAMB ARE THE TEMPLE OF IT."* See verse 22. Even the light of the city does not proceed from the moon or sun; but "the glory of God and the Lamb are the light thereof." See verse 23. The 5th verse of the 22nd chapter is a restatement of the condition as to light, with the additional information to the effect that there is to be no night there. This, however, IS NOT EVIDENCE THAT THE LITERAL NIGHT AND DAY ARE OBLITERATED. The 23rd verse of Isaiah 66: can be produced as proof that *DAY AND NIGHT AS OF OLD CONTINUE,* and that measurement of *TIME BY DAYS AND WEEKS IS STILL INTACT AND COTEMPORANEOUS WITH THIS*

NEW HEAVEN AND EARTH STATE. The great company that John saw of all nations, kindreds, peoples and tongues, which stood before the throne, and before the Lamb, clothed with white robes, having come up out of great tribulation, he says of it, "Therefore are they before the throne of God, and SERVE HIM *DAY AND NIGHT IN HIS TEMPLE.*" If there is any part of Revelation that has reference TO THE FINAL FUTURE, IT IS THE 7TH CHAPTER OF THE BOOK, as this chapter speaks of things that take place following that which is described in the 6th chapter as events occurring under the opening of the sixth seal; all of which is described in the last six verses, and is included in *THE TIME CALLED THE "GREAT DAY OF THE WRATH OF THE LAMB."* One has only TO EXAMINE INTO THE *SIXTH AND SEVENTH SEAL EVENTS* TO SEE THAT THE *LITERAL NIGHT AND DAY ARE STILL IN VOGUE.* The eighth chapter, which is an account of the opening of the seventh seal, locates the TRANSPIRING OF ALL THE EVENTS, under the opening of this last seal, ON THE EARTH. The glory

of the church in the abundant access of the Gentiles, as presented in Is. 60:, and gives a clear view of this "need of no sun-and-moon" problem. Here is a part of the chapter, the part that relates to the culmination of this great accession. "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, *I WILL MAKE THEE AN ETERNAL EXCELLENCY,* a joy of many generations. Thou shalt also suck the milk of the Gentiles, and thou shalt suck the breast of kings: and thou shalt know that I the Lord am the Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in the land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation,

The Sun and Moon No Longer a Religious Need.

and thy gates Praise. *THE SUN SHALL BE NO MORE THY LIGHT BY DAY; NEITHER FOR BRIGHTNESS SHALL THE MOON GIVE LIGHT UNTO THEE: BUT THE LORD SHALL BE UNTO THEE AN EVERLASTING LIGHT, AND THY GOD THY GLORY.* Thy sun shall no more go down: neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: *THEY SHALL INHERIT THE LAND FOREVER,* the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: *I THE LORD WILL HASTEN IT IN HIS TIME."*

This is sufficient to show that it is not necessary to the state represented, as one in which we need not the light of the sun or moon, or that the time and occasion for their services should be over. IT SIMPLY MEANS THAT THEIR LIGHT IS NOT NEEDED, *AS THEY DO NOT FIGURE IN THE SPIRITUAL REALM.* IN SUCH A STATE PEOPLE ARE *NOT WALKING BY THE SIGHT OF*

THEIR EYES. THE PURE IN HEART SEE GOD WITHOUT THE AID OF MATERIAL LIGHTS. This quotation from Isaiah is also CONFIRMATORY TESTIMONY ON THE SIDE OF MEASUREMENT THAT *DOES NOT LIMIT BY SET BOUNDS.* In this chapter, DEVOTED TO THE GLORIOUS EXALTATION AND ADVANCE OF THE CHURCH, IS TO BE FOUND ABUNDANT EVIDENCE THAT *THIS STATE ATTAINED TO HERE* IS THE ONE SO MUCH TALKED OF AND WRITTEN ABOUT, rather than the one beyond the times of earthly kings and kingdoms. Returning now to Rev. 21: in a further description of this *NEW-HEAVEN-AND-EARTH STATE,* we find that the kings of this earth, and also the nations of this earth, *BRING THEIR GLORY AND HONOR INTO IT.* See verses 23 to 26. "And the city had no need of the sun, neither of the moon, to shine in it: *FOR THE GLORY OF GOD DID LIGHTEN IT, AND THE LAMB IS THE LIGHT THEREOF. AND THE NATIONS OF THEM WHICH ARE SAVED* shall walk in the light of it: and the kings of the earth do

The City is Now with Us; and the Nations are Now Bringing Their Honor into It.

bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it."

Agreeable to prevailing views, and that which would be consistent with the finally saved, or the state we talk about and think of, beyond the bound of time and space, SALVATION, *AS MERELY AN OUTCOME, IS HARDLY ADMISSIBLE.* THE ENTERING OF THE GATE INTO THE CITY OF THE PURELY SPIRITUAL WORLD, OR FINAL HEAVEN, *IS NOT BY NATIONS,* AS IS STATED IN REV. 21:24. The second verse of the next chapter refers to a tree that stands in the midst of this city, with its leaves and fruitage serving the purpose of healing the nations of the earth, *BUT NOT AFTER THEY HAVE BEEN HEALED AND ARE SAFE IN THE CITY.* It is *NOW* the healing remedy OF WHICH THE NATIONS OF THE WORLD *ARE PARTAKING,* and will continue thus to do *UNTIL SAVED AS A WHOLE,* or so nearly so as to render it consistent to say of it, *IT IS A SAVED NATION.*

SUCH A SALVATION WILL BE PROGRESSIVELY OBTAINED.

This is the optimistic idea of David, see Ps. 22:26-28. "The meek shall eat and be satisfied; they shall praise the Lord that seek him: your heart shall live forever. *ALL THE ENDS OF THE WORLD SHALL REMEMBER AND TURN UNTO THE LORD;* and all the kindreds of the nations shall worship before thee. FOR THE KINGDOM IS THE LORD'S; *AND HE IS THE GOVERNOR AMONG THE NATIONS.*" This is brought about by and in the reign of Christ in the earth. Isaiah states it thus: See Is. 52: 13-15. "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men; SO SHALL HE SPRINKLE MANY NATIONS: THE KINGS SHALL SHUT THEIR MOUTHS AT HIM: *FOR THAT WHICH HAD* NOT BEEN TOLD THEM, *SHALL THEY SEE,* AND THAT WHICH THEY HAD NOT HEARD, *SHALL THEY CONSIDER.*"

This is a Realization of John 12:32.

Isaiah, in the 66th chapter, in the course of

his paraphrasing upon the new-heaven-and-earth state, especially in showing what it shall eventuate in, says, "For I know their works and their thoughts: IT SHALL COME, THAT I WILL GATHER *ALL NATIONS AND TONGUES; AND THEY SHALL COME AND SEE MY GLORY.*"

THIS IS THE UNLOCATED CITY OF GOD IN THE EARTH. See Ex. 38:11. "And thou shalt say, I will go up to the land of unwalled villages: I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates." See also Zec. 2:45, and Is. 33:20-22.

CHAPTER XI.

The View-Point of Modern Scholarship As to the Date of Revelation.

In closing, I revert to my promise to FURNISH EVIDENCE *THAT THE BOOK OF REVELATION ANTEDATES THE DESTRUCTION OF JERUSALEM.*

The Book's Testimony.

As already shown, the EVIDENCE IS IN THE LANGUAGE OF THE BOOK; but I will, in this place, quote good authority for the claim, such as is as good, when considered, as is any that deals in abstract evidence or data. I refer to "Biblical Hermeneutics," written by Milton S. Terry, S. T. D., Professor of Old Testament Exegesis in Garrett Biblical Institute, Evanston, Ill. This book is a text book, and provided by the Methodist Episcopal Conference as one of the studies in the preparatory course for the ministry. The following is in part what the noted author says concerning the date of the book of Revelation.

Dr. Terry. Page 139.

"What should especially impress every reader is THE EMPHATIC STATEMENT,

PLACED IN THE VERY TITLE OF THE BOOK and REPEATED in one form and another again and again that THIS IS A REVELATION of *'THINGS WHICH MUST SHORTLY COME TO PASS,'* and to add to the statement prominence and importance it is in substance reiterated in these words, *'AND THE TIME IS AT HAND.'"* And the author adds, in a lengthy treatise covering something like five pages, AN IMPORTANT REFERENCE TO SEVERAL EMINENT AUTHORITIES AS GIVEN BELOW.

"The trend," he says, "of modern criticism is unmistakeably toward the adoption of THE EARLY DATE OF THE APOCALYPSE, though the best scholars differ. Elliott, Hengstenberg, Lang, Alford and Whedon contend strongly THAT THE TESTIMONY OF IRENAEUS AND ANCIENT TRADITION, OUGHT TO CONTROL THE QUESTION, while, on the other hand, Luke, Neander, Dee Watte, Ewald, Bleek, Auberlen, Hillgenfeld, Dusterduck, Stuart, Macdonald, Davidson, Lightfoot, Glasgow, Farrar, Westcott, Cowels and Schaff, maintain that the book according to its own internal evidence *MUST HAVE*

European Scholars. and Others.

BEEN WRITTEN BEFORE 'THE DESTRUCTION OF JERUSALEM. The last named scholar, in the new edition of his Church History (Vol. I, pp. 834-837) revokes his acceptance of the Domitian date which he affirmed thirty years ago, and now maintains that the internal EVIDENCE OF AN EARLIER DATE *OUTWEIGHS THE EXTERNAL TRADITION.* Says Professor Terry: "Writers on both sides of this question have probably been too much INFLUENCED BY SOME THEORY OF THE SEVEN KINGS AS FOUND IN HERMENEUTICS, chap. XVII (see Bib. Her. page 371) AND HAVE PLACED THE COMPOSITION MUCH *LATER THAN VALID EVIDENCE WARRANTS.*"

Dr. Schaff Changes His Opinion.

Glasgow, in his 'Apoc. Trans'd. and Expounded,' pp. 9-38, adduces proof not easy to be set aside, that THE REVELATION WAS WRITTEN BEFORE ANY OF THE EPISTLES, probably *SOMEWHERE BETWEEN A. D.* 40 *AND* 54. Is it not supposable that ONE REASON WHY PAUL WAS FORBIDDEN TO PREACH THE WORD IN WESTERN ASIA (see Acts

Probably Written before the Epistles.

16:6) WAS THAT JOHN WAS EITHER ALREADY THERE, OR ABOUT TO ENTER? The prevalent opinion that the First Epistle of John was written after the fall of Jerusalem, rests on uncertain evidence. To assume from the writer's use of the term 'little children,' that he was very far advanced in years, is futile. John was probably no older than Paul, but some time before the fall of Jerusalem the latter was wont to speak of himself as 'Paul the aged' (see Philemon, verse 9)."

Seventeen Scholars.

IT CANNOT BE REASONABLY CONTROVERTED THAT TERRY, *BACKED BY SEVENTEEN NOTED SCHOLARS AND AUTHORS, IN HIS POSITION* TAKEN AS ABOVE, HAS GOOD SUPPORT. In Rabbinical literature it is said that he has few if any superiors. Of the other names it may be justly said, they stand high in the galaxy of Bible expositors.

Further, and lastly, on the question of the date of Revelation I subjoin the following reasoning of the author of Bible Hermeneutics. He says (see page 139), "If the Seer, writing a few years before the terrible catastrophe, had

the destruction of Jerusalem and its attendant woes before him, all these expressions have a force and definiteness which every interpreter must recognize; BUT IF THE THINGS CONTEMPLATED WERE IN THE DISTANT FUTURE, these simple words of time ("NEAR AT HAND," ETC.) must be *SUBJECTED TO THE MOST UNNATURAL TREATMENT* IN ORDER TO MAKE THE STATEMENT of the writer COMPATIBLE WITH THE EXPOSITION."

On page 137 of Hermeneutics may be found the author's objection to the claim that John was on the Isle of Patmos as an exile, at the time of his mysterious vision, but that he was there "FOR THE WORD OF GOD," *i. e.*, for the express purpose of receiving it, and penning it for publicity, and adds, "Turning now to inquire what internal evidence may be found touching the historical standpoint of the writer observe: (1) THAT NO CRITIC OF ANY NOTE HAS EVER CLAIMED THAT THE LATER DATE IS REQUIRED *BY ANY INTERNAL EVIDENCE;* (2) on the other hand, if John the apostle is the author, the comparatively rough Hebraic style of the language

A Late Date Not Required.

unquestionably argues for it *AN EARLIER DATE THAN THE GOSPELS OR EPISTLES."*

I might carry the argument on with undiminished strength until a voluminous work was the result, but this is sufficient, however, if studiously read, to awaken investigation; and, I even flatter myself, there is enough argument furnished herein to convince an unbiased mind, or at least to incline one to a favorable opinion of the treatise. There should be sufficient moral courage and independence in every enlightened man of today to deliver him from UNCONDITIONAL CREED DOMINION, and leave him *FREE TO INVESTIGATE*, especially any subject that vitally affects one's spiritual life and interests. This, together with the strong internal evidence in the Apocalypse, THAT IT IS A REVELATION OF *THINGS SOON TO BE ACCOMPLISHED, OR SET IN MOTION TOWARDS ACCOMPLISHMENT,* MAKES THE CLAIM AS HEREIN PRESENTED STRONGLY, VALID.

Be Free-Minded.

Rev. Henry Ward Beecher, whose opinion is worthy of notice, said, in effect—I am not able to give his exact words—that it was his candid

Henry Ward Beecher.

opinion that the book of Revelation was a MYSTICAL ANTICIPATION OF CONDITIONS AND EVENTS BELONGING *WHOLLY TO TIME.* A short space devoted to A CLUE TO A FEW OF THE AUTHORS who are cited as authorities for such data AS FAVOR AN EARLY DATE OF REVELATION is in place here.

Lucke. *LUCKE* was an eminent German theologian, born at Engeln in 1791. His Commentary on the writings of Saint John is esteemed as one of the best of the kind.

Neander. *NEANDER* is another German writer, and an eminent theologian, born at Gottingen in 1789, who became a professor at Berlin in 1812, and who said, *"WE STAND ON 'THE LINE BETWEEN THE OLD WORLD AND THE NEW ABOUT TO BE CALLED INTO BEING BY THE EVER FRESH ENERGY OF THE GOSPEL."* His writings have obtained great reputation.

Ewald. *EWALD* is also another eminent German Orientalist, and Biblical critic, who was born at Gottingen in 1803. He became a professor of philosophy in the University of Gottingen in 1827, and of Oriental languages in the same University in 1835.

Bleek. *BLEEK* is still another

German theological professor, born in 1793.

Arnsbok.

ARNSBOK was a prominent German orthodox theologian, born at Fullbach in Wurtemberg in 1824. He was the author of "The prophet Daniel and the Revelation of John, Considered In Their Reciprocal Relations." *MOSES STUART* was an American theologian, and a Congregational divine, born at Wilton, Conn., in 1780, and was appointed in 1809 Professor of Sacred Literature at Andover Theological Seminary, which post he held for thirty years. *REV. SAMUEL DAVIDSON,* born at Ballymena, Ireland, in 1808, was an Irish dissenter, and a most noted Biblical critic. *REV. JOHN LIGHTFOOT,* born in Straffordshire, England, in 1642, was a Presbyterian, and an excellent Hebrew scholar. Of others of the above list, no less noted, we need not speak.

Stuart.

Davidson.

Lightfoot.

No Scriptural Support for the "Literal Destruction" Theory and None for a "Future Setting Up" of the Kingdom, but for a Future "Giving Up" of the Kingdom.

In conclusion, I dare to say: THERE IS NOT ONE PASSAGE OF SCRIPTURE, in either the Old or New Testament, *WHEN UNDERSTOOD IN ITS INTENDED MEANING,* that can be used in support of THE THEORY OF THE LITERAL DESTRUCTION OF THE EARTH. NEITHER IS THERE ONE PASSAGE THAT CON-

TAINS THE TEACHING THAT *THERE IS NOW A FUTURE COMING OF CHRIST, AT WHICH TIME HE WILL SET UP HIS, OR A KINGDOM.* God set up his kingdom in the earth when he finished it, and placed upon it the human family. THE ORDER OF ADMINISTERING IT AMONG MEN has not, from first till now, been uniform in method. Notice: In Matt. 21: 33-34, is found the idea of the PRIOR EXISTENCE OF THE KINGDOM OF GOD. Christ, in his parable of the householder who planted a vineyard, represented that GOD WAS THE HOUSEHOLDER; AND *THAT HE HAD LET* OUT HIS VINEYARD which he had planted to husbandmen. Those husbandmen, as it is generally understood, were of a *JEWISH FIRM,* KINGS, PRIESTS, PROPHETS AND ELDERS. They had CONDUCTED THIS ENTERPRISE, as it seems from the description, PURELY IN THEIR OWN INTERESTS, AND REFUSED, AT THE TIME OF FRUIT GATHERING, TO MAKE RETURNS TO THE PROPER OWNER; AND PROCEEDED TO DISPOSE OF ONE COLLECTOR AFTER ANOTHER, *EVEN TO*

THE LAST, the only son and legitimate heir; the consequence of which is stated in verse 43 thus: *"THEREFORE I SAY UNTO THEE, THE KINGDOM OF GOD SHALL BE TAKEN FROM YOU AND GIVEN TO A NATION BRINGING FORTH THE FRUITS THEREOF."* The unequivocal teaching of this verse is that *THE KINGDOM OF GOD WAS HERE WHEN CHRIST CAME* IN THE FLESH. *The IDEA OF TRANSFER* is also found in Matt. 8: 11, 12. The words are: "And I say unto you that many shall come from the East, and West, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. *BUT THE CHILDREN OF THE KINGDOM (REFERRING TO THE JEWS) SHALL BE CAST OUT* into outer darkness, and there shall be weeping and gnashing of teeth."

The kingdom of God is an everlasting kingdom. ETERNAL is the word, in place of everlasting, that SHOULD BE EMPLOYED TO EXPRESS ADEQUATELY ITS DURATION. It never began and will never end. And consistent with this claim must be all forms of it, though sometimes seemingly not so. When

in Daniel 2: 44, 45, we read that God is to *SET UP* a kingdom, the probable time being some time in the days of the Roman kingdom, *THE MEANING IS NOT THAT AT THAT TIME GOD WAS TO BEGIN A KINGDOM.* The one that was to be *SET UP* is the one He *TOOK FROM* the Jews. Under the *PRESENT* form of administration, God purposes to continue His kingdom in the earth until the model prayer is answered, answering to the part, "Thy kingdom come, thy will be done on earth as it is in heaven." *TO THIS END,* the saving of the world, for which Christ lived here in the flesh, suffered and died, should we also live, believe, pray and work for. NOT UNDER THE INCENTIVE OF THE REWARD THAT COMES AFTER DEATH; BUT FOR *THE GRAND AND GLORIOUS END OF REDEEMING THE WORLD.* Abraham, with all of those illustrious names recorded in the 11th chapter of Hebrews, as shining examples of faith, are not to be accredited with being moved by their estimate of *REWARD VALUES ON COMMERCIAL LINES.* They ALL had respect unto the recompense of reward, but the *REWARD*

Unsought Rewards.

THEY HAD IN THEIR EYE WAS THAT OF THE FULFILLMENT OF THE PROMISE OF GOD, concerning the advance of His truth, the enhancement of His kingdom in the earth. The Old Testament saints were never losing time and strength in talking about REMUNERATION FOR SERVICES IN FINAL FUTURE BLISS AND GLORY, in the world to come; but they dwelt upon *THE OUTCOME OF FAITHFULNESS TO GOD AS THE REWARD IN ATTAINMENTS TO BE REALIZED IN SOCIETY, IN THE CHURCH, AND IN THE WORLD.* Read up the lives of the old patriarchs and prophets, as well as those of godly priests and kings, and there cannot be enough found from Genesis to the last book of the Old Testament, anticipatory of reward in THE FINAL FUTURE LIFE, to make one-half of an average chapter of the Bible.

Reward in Attainments.

Their ambitions, words and works were all WITH REFERENCE TO ACHIEVEMENTS, RATHER THAN THE NARROW INCENTIVE FOUND IN FINAL PAY DAY. The church has already lost prestige and power by dwelling upon DISCHARGE

DAY, when the Christian warrior shall be discharged with honors, and heavily *PENSIONED FOR ETERNITY*. Our ADVENTIST BRETHREN have grown weaker and weaker, as years roll by, till there is very little notice of their "harvest cry." As answering to the broad prophetic spirit of the gospel, it is very FAR SHORT OF BEING REPRESENTATIVE. *THE CLAIM THAT GOD IS ABOUT TO GIVE UP HIS PURPOSE* to subdue His enemies and save the world, is getting to be understood as a serious reflection on Infinite wisdom, power and purpose. If He must give up the progressive plan of saving the world, and change persuasive means for that of force, then the time will have come when *THE SAVING OF THE WORLD WILL NOT PROCEED ON THE GOSPEL PLAN*. THE DOCTRINE THAT CHRIST IS SOON TO COME in flaming fire to take vengeance on the unrepentant, and to glorify His saints, may have a good effect on the heathen nations, temporarily; BUT WHEN, IN AFTER YEARS, it is discovered to be a doctrine put forward WITHOUT SCRIPTURAL WARRANT; and the time limit, as fixed by men, of His coming

Why a Church is Weak.

That which will weaken a church and Methods, **True** and False.

shall have SEVERAL TIMES PASSED, or the "right away" time shall have grown to a century, the heathen will demur, and there will come an *UNHEALTHY REACTION.*

The PROGRAM for the church.

The *BUSINESS OF THE CHURCH* is to push the kingdom of God out into the remotest parts of the earth. *IT SHOULD RECEIVE A BAPTISM OF THE SPIRIT OF THE PROMISE.* "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and ALL dominions shall serve and obey him." See Dan. 7: 27. The above may be intensified by reference to "Thou art my Son: this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2: 7, 8. "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations." Ps. 22: 27, 28. "Yea, all kings shall fall down before him; all nations shall serve him." Ps. 72: 11. "All nations

The Gift.

whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." Ps. 86: 9. "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else."—There is none other who can look upon all of the kingdoms of the earth and claim THEM AS THEIR KINGDOM—"I have sworn by myself (because he can swear by none greater, or even his equal), the word has gone out of my mouth in righteousness and shall not return, That unto me every knee shall bow, every tongue shall swear." "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." Zech. 9: 9, 10.

THIS IS THE NEW HEAVEN-AND-EARTH STATE. Did any one ever stop to consider for a moment that THE REAL FINAL HEAVEN, THE PLACE WHERE GOD RESIDES, IS *THE HEAVENS* TO *WHICH REFERENCE IS MADE IN* THE MODEL PRAYER, where the petition requests

Plural Heavens.

that *GOD'S WILL BE DONE ON EARTH AS IT IS IN HEAVEN?* IT IS NOT THE HEAVEN THAT IS TO *BE MADE OVER,* OR *MADE NEW.* The heaven where God resides does not now, *NOR NEVER WILL NEED REMODELING.*

Isaiah says that the old heaven will go utterly out of remembrance. This cannot refer to the heaven where God's will is presently done, and has forever been perfectly executed. John says of it, on seeing the new appear, that the first heaven had passed away. He had previously said: "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and *THERE WAS FOUND NO PLACE FOR THEM."* See Rev. 21: 1 and 20: 11.

Heaven Removed.

Peter tells us that *IT SHALL BURN UP.* When John saw the holy city, the new Jerusalem, come down *FROM GOD OUT OF HEAVEN,* the heaven from whence it came was that heaven that is as unchangeable and abiding as is God's throne. The *HEAVEN THAT IS SUBJECT TO CHANGE* is the one in which a devil or devils may be found, and out of which they have been and shall be cast,

Successive Heavens.

until *IT SHALL BE AS FREE OF THEM* as is the one that is mentioned in the Scriptures as the throne of God, and *FIVE TIMES CALLED* "the heaven of heavens."

A PICTURE HEAVEN, A HEAVEN OUT OF HEAVEN, a created heaven, or one that is in any way consequent, IS NOT *THE* HEAVEN. Paul was caught up to the THIRD HEAVEN in a vision, in the spirit, or bodily, HE HIMSELF KNEW NOT HOW—he only knew that he was caught up.

The first and second heaven are creations. THE FIRST HEAVEN IS ALREADY BURNT UP. It was the *OLD ZION, THE CHURCH, THE CITY OF GOD; AND HIS SAINTS.*

Up to the Superlative.

It was merely A REPRESENTATIVE HEAVEN, or HEAVEN IN A FIGURE. THIS WAS THEN THE BRIDE, THE INTENDED OF THE LAMB. *EVERYTHING* in this first heaven WAS MADE AFTER A PATTERN SHOWN TO MOSES IN THE MOUNT, ALL OF A HEAVENLY FASHION. This was thus designed that there might be *A PATTERN OF THINGS TO COME,* a shadow of the substance; and, for the purpose,

as Paul states it in Heb. 8: 5, that they who served in the city of God should thus serve *"UNTO THE EXAMPLE* AND SHADOW OF HEAVENLY THINGS." *THESE PATTERNS* of things in the heavens, says Paul, were purified with the "blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkling," etc. See Heb. 9: 19 and 23.

INTO THIS PLACE (*HEAVEN*), WHICH WAS THE FIGURE OF THE TRUE HEAVEN, *"CHRIST DID NOT ENTER."* This was a "shadow of the good things to come, BUT NOT THE VERY IMAGE OF THE THINGS." See Heb. 10: 1. Christ was to ENTER THE *TRUE HEAVEN* and return to this earth *TO EFFECT A UNION OF HEAVEN AND EARTH.*

The Heavens "Classified."

THIS IS THE NEW-EARTH-AND-HEAVEN STATE, (*THE SECOND HEAVEN*) *THE RESULT OF THE MARRIAGE OF THE BRIDE* (*THE CHURCH*) *TO THE LAMB.* Notice, THIS SECOND HEAVEN, *CALLED THE NEW,* HAS STILL IN IT THE SERVICE OF THE *MOON,* the old *MEASUREMENT OF DAYS AND WEEKS,*

and in which is still preserved *THE SABBATH* as a regularly recurrent day of rest. See Is. 66: 23.

THE FIRST HEAVEN WAS OF THIS EARTH EARTHY. It was the temple of God built by man, (See Heb. 8: 2 and 9: 11) and its law was the law of Moses. *THE SECOND HEAVEN IS FROM ABOVE, HEAVENLY.* It is the kingdom of God out of which shall be gathered all that defileth. "The Son of man shall send forth his angels (ministers) and they shall gather out of his kingdom all things that offend." Matt. 13: 41. This is Christ's version, and continuing the explanation he says, verses 47 and 48, "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when if was full, they drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away." *THIS, CHRIST DOES NOW.*

The Second Heaven Cleansed.

THE FIRST HEAVEN HAD AN EARTHLY KING, A MORTAL MAN. THE SECOND HEAVEN HAS A HEAVENLY KING, A GOD-MAN. "THE FIRST MAN IS OF THE EARTH, EARTHY, THE SECOND MAN IS THE LORD FROM HEAVEN."

The first heaven was called the mount of God, or Zion, and could be touched. It is allegorically represented in the person of *HAGAR,* who was in bondage with her children. See Gal. 4: 25 and Heb. 12: 18. This first heaven was under the old covenant by Moses, and can be variously designated Moses, Mount Sinai, Hagar, Esau, Ishmael, Jerusalem, Mount Zion, the House of David, a kingdom. The second heaven is *THE CHILD OF 'THE FREE WOMAN,* the *"JERUSALEM FROM ABOVE WHO IS THE MOTHER OF US ALL."* This is the Jerusalem that John saw come down from God out of heaven. Paul thus speaks of it, "But *YE ARE COME UNTO MOUNT SION,* AND UNTO THE CITY OF THE LIVING GOD, *THE HEAVENLY JERUSALEM,* and to an innumerable company of angels, the general assembly and church of the first born," etc., which, further along in the same chapter, he calls a kingdom, which also, he says, we have received.

THE TWO HEAVENS ANSWER TO THE TWO DISPENSATIONS. The FIRST WAS AN ADMINISTRATION UNDER THE LAW THAT *COULD BE WRITTEN OR*

GRAVEN ON STONE. THE SECOND IS UNDER THE LAW THAT CANNOT BE WRITTEN, or graven, only as it is *WRITTEN IN THE HEART. IT IS THE KINGDOM OF GOD WITHIN,* over which reigns the Christ, who cannot be found by ascending into heaven above, or by descending into the abyss.

Where We are Now.

WE ARE NOW IN THE NEW JERUSALEM STATE, the second-heaven condition, and *IT IS OUR BUSINESS* to gather out of it the things that offend, perfecting it to a state where we can present it to God without "spot or wrinkle."

We are enlisted under Christ, *THE CAPTAIN WHO IS IN THE SADDLE NOW ON THE WHITE HORSE,* GOING FORTH FROM CONQUERING AND TO CONQUER. *OUR PLACE IS IN THIS ARMY, AND EVER ON DUTY, PUSHING THE ACHIEVEMENTS OF THE KINGDOM, AND THUS HASTENING THE FINAL COMING OF CHRIST IN THE COMPLETE TRIUMPH OF HIS REIGN, AND THE HOUR OF HANDING OVER THE VICTORY TO GOD THE FATHER.*

All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem
And crown Him Lord of all.

A BIBLE PROBLEM AND STANDARD BIBLICAL DIFFICULTY.

The Cherubim And Flaming Sword.

"So he (the Lord God) drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."—Gen. 3: 24.

Natural Difficulties.

The Bible is a book of many problems; some of them have been solved, and thousands upon thousands, lovers of Biblical instruction, skillful arrangement of related subjects, interdependent figures and facts, have examined into them with pleasure, great satisfaction and profit. Many there are, and always have been, who care very little about the mysteries, or obscure parts of the Bible. "Searching the Scriptures" to the extent, or to the full sense that this injunction implies, does not appeal to them, any more than does the one, to many a teacher, "*Study* to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing (classifying and putting together) the word of truth."

To me the great beauty and strength of the Bible appears most fully in its complementary features of part to part, that of the Old Testament in the New, the New in the Old, as a whole, and then in particular, as confined alone to subjects. Like the passage in Gen. 3: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel," which forecasts for all time the two contending forces, for and against God and His people, as well as the final outcome; so the 24th verse of this same chapter sets forth an important relation of an important agency, vitally concerned in guarding the way of the tree of life. As a faint glimpse of the whole truth, or secret, I will say that this tree of life is still intact, and that the way to it is still open, as it ever has been, and as it ever will be as long as time shall last.

Seed-Idea. The Two, Christ and Satan.

The Life-Tree.

The question is, what is THIS agency? First, let me ask, what is it that constitutes this a problem? First, in itself, it is a mystical figure of speech. It stands out by itself, with nothing in immediate connection of an explanatory nature. Whatever is intended to be its meaning,

or serviceable nature, there is not connected therewith anything to help to more than a conjectural insight. Bible commentators, generally, have been contented to leave it there, giving as authority for opinion only conjectural reasons. A claimed solution from authority has never come to my notice. It is a problem, secondly, for the reason that it takes parts of the Bible, given in types and figures, running through it to the last book of the same, to solve it clearly. It is not unquestionaably clear until the last figure is given, with explanation. With this comes the beauty and richness of the first mystical type, and then the full meaning of following types and figures, down to the last, all of which can be only faintly comprehended apart from what precedes and follows, touching the same thing.

Confusions.

Progressive Revealings.

We have, in the Song of Solomon, in figurative language, beautiful and impressive, the mutual love of Christ and his church, the hope and calling of the latter, the tender care of her head, and precious promises of the same, the battle and victory of the church, and a fascinating naming of all her rich graces, all of which can be understood and appreciated only in the light

Christ-Church.

of the true intent of the figures employed. This mystical allegory, in the form of a pastoral, or husbandry, in which is represented the reciprocal relation of Christ and his church, under figures taken from the endearing relation and chaste affection which subsists between bridegroom and bride, emblems which are freely employed in the Bible, are marvelously enchanting.

Ezekiel's Temple-Church.

In Ezekiel, commencing with the 40th chapter and ending only with the 48th, nine chapters, is a detailed and laboured description of a temple, which temple, when deciphered as to its true meaning or intent, is a figure answering to the church. NOTICE the view point of Ezekiel. He says, "The hand of the Lord was upon me, and brought me thither. In the visions of God brought he me into the land of Israel, *and set me upon a very high mountain,* by which was the frame of a city."

John's Temple-Church.

The parallel: John says, "And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come up hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descend-

ing out of heaven from God." Both Ezekiel and John were exalted to a mountain height, from which they get the view of a city, the new Jerusalem, the new covenant—name. This is what it was at John's first view of it, a city. He says, "And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Here the bride, or the Lamb's wife, and the holy city, the New Jerusalem are synonymous. One has only to examine into these two descriptions of a city, or temple, the vision of Ezekiel and that of John, carefully comparing the two, to be satisfied of their identity as figures answering to the church. The description of the holy-healing waters that issued from Ezekiel's house, and the trees that stood on either side, and the waters that proceed from the throne of God in the midst of the street of the city which John saw, bearing healing leaves, confounds the two figures unmistakeably, as does the name of which the first-named city was to be called, which descriptively is, as given in Ezek. 48:35, which is, namely: "It (the temple) was round about 18,000 measures, and the name of the city from that day shall be, The Lord is there." In the second case

The Lamb's-Wife under Various Types.

Healing Waters.

Healing Leaves.

the parallel is, as given by John, of the temple or city, "And I saw no temple therein, for the the Lord God Almighty and the Lamb are the temple of it." The 17th verse of the description interprets the measure of the temple to be that of a man.

Ezekiel's Man-Temple.

In Ezekiel 47:1 to 5, the stature-measure of the church is beautifully and strikingly brought out in the figure of the holy waters that "issued out from under the threshold of the house," eastward, and the measure of the rise of the same until the stature of a man is described to the extent of immeasurable proportions.

This figure not only sets forth the perfected man, which symbol answers to the church in her progressive developmennt up to perfection of attainment, but also brings to view the increased volume of the gospel river to a depth and widened condition sufficient "to cover the earth as the waters cover the sea." It becomes waters, not to just dip the feet in, or to wade in, but waters to bear one up, in which to swim, not being able to touch bottom or find shore. Here is the figure:

The Man Measure by the River Figure.

Ezek. 47:1 to 5: (1) "Afterward he brought me again unto the door of the house; and, be-

hold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. (2) Then brought he me out of the way of the gate northward, and led me about the way without, unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side. (3) And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. (4) Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. (5) Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over."

The church is peculiarly and specially the meeting place of God and man; redeemed man, as is frequently presented in the Scriptures. In this instance the new Jerusalem, called the holy city, the bride, the Lamb's wife, the entrances

of the house appear under the names of the twelve tribes of Israel, and the foundations are essentially, as represented, the twelve apostles of the Lamb. See Ezek. 48:31 to 34 for a corresponding description concerning the gates of the city.

The joining of the names, God's "offspring," man, his created and his only begotten Son as an appellation for the place of habitation of God, is of authority by the revealed Word of God. In Jeremiah 33:14, 16, it reads, "Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time will I cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith *she shall be called, The Lord our righteousness.*"

Identity of "She" and "He."

In Jeremiah 23:5, 6, it reads, "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah

shall be saved, and Israel shall dwell safely, and this is the name whereby *he shall be called,* THE LORD OUR RIGHTEOUSNESS." These comparisons are consonant with the idea that the church is a vine of the right hand planting of God, constituted as vine and branches, Christ the vine and his people the branches. God in Christ, Christ in God, God and Christ in man, man in Christ and God, are pertinently interchangeable ways of wording this peculiarly mysterious identity.

Constituents of the Temple.

"Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." The conjoining of Christ, the prophets, and New Testament believers, in the house or temple of God, is here clearly worded. They are each and all units of one thing, so joined that any appropriate name for that thing is consistent with God and man as component parts of the same.

The Cherubim Figure Confirms the Preceding Types.

Now after this much presented to establish the claim that the figures, as a vision given respectively to Ezekiel and John, represented as a house or temple, means church, or the redeemed of the Lord, I will return to the task of giving a Biblical interpretation of the Cherubim placed by "the way of the tree of life."

When Moses was commanded to make for it an ark for the deposit of the testimony, he was instructed to make for it a mercy seat, or cover, of pure gold, of beaten work. Out of the two ends of the same he was required to construct two cherubims, a cherub out of one end, and another out of the other end. They were not to be shaped and soldered on to the mercy seat, or bolted on, but were to be beaten out of it, as an inseparable part of it, as the limbs of a tree are a part of the tree, or as branches of a vine are a part of the vine, in nature, verily identical. The church is beaten out of Christ. "With his stripes we are healed," and are thus so conjoined to him that the church is called "his body." Herein, also, is the exalted relation, as stated by Paul to the Phillipians, "Let this mind be in you which was also in Christ Jesus, who being in the form of God (the same in mind as

God) thought it not robbery to be equal with God." These cherubims "overshadowed" the mercy seat, *i. e.*, guarded it or defended it. One of the things of great interest and importance about this arrangement was, as thus stated in full, "And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another toward the mercy seat, shall the faces of the cherubims be." (Their attention and interest shall be in the mercy seat, Christ.) "And thou shalt put the mercy seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee. And there will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony of all things which I will give thee in commandment unto the children of Israel." In this connection, at this stage of exposition, it will be helpful to the understanding of the figure to reproduce the following passages:

Ps. 99:1. "The Lord reigneth; let the people tremble: he sitteth between the cherubims."

II Kings 19:15. "And Hezekiah prayed be-

fore the Lord, and said, O Lord God of Israel, which dwellest between the cherubims."

Is. 37:16. "O Lord of hosts, God of Israel, that dwellest between the cherubims."

God's Habitation.

Now PARTICULARLY the connection with the ark:

I Samuel 4:4. "So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims."

II Samuel 6:2 "And David arose, and went with all of the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name the Lord of hosts, that dwelleth between the cherubims."

Num. 7:89. "And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims."

This is sufficient to show the very important relation between God and the cherubims. To keep up, and make conspicuous, the idea of vital connection, the tabernacle, the most ancient type

of the temple, had wrought into the curtains cherubims, particularly the ten that were to be the tent proper, when joined, five in one place and five in another, making two parts, to be again coupled by fifty taches of gold. Of this it is said, "And it shall be one tabernacle," (the tabernacle proper) see Ex. 26:6. The brief of this requirement to thus construct the tabernacle curtain is in these words: "Moreover thou shalt make the tabernacle with ten curtains of fine twined linen and blue and purple and scarlet, with cherubims of cunning work shalt thou make them." See Ex. 26: 1. Thus farther on in the same chapter, there was to be a division curtain between the "holy place and the most holy," in which cherubims were to be worked.

The Link of Cherubim with Tabernacle and Temple.

The temple, the succession of the tabernacle, the type of the new-earth-temple, built on a grander and more imposing scale, had carved upon its walls and doors cherubims, and on the border between the ledges of the bases, cherubims were cast. In the apartment of the temple called the oracle, the innermost part of the temple, a room of twenty cubits breadth, there was built for it two cherubims of olive wood,

overlaid with pure gold. These cherubims were ten cubits high, and each wing five cubits. They were joined in the center over the ark, and touched the wall on opposite sides of the oracle room.

In Ezekiel's wonderful vision of a temple built by God and not by man, there was described an inner temple, in which were cherubims, "from the ground unto above the door were cherubims and palm trees, made on the wall of the temple."

The foregoing is ample as preparatory to a full appreciation of the important signification of relation between cherubims as a mediumistic agency between God and man, man the dependent, and God the giver of every good and perfect gift, all of which will appear in its uspeakable beauty and richness in what is to follow, *the unmistakeable* concerning the intent of the figures. The clearly evident disclosing of the mystery lies in what can be found in four chapters, the first and tenth of Ezekiel, and the fourth and fifth of Revelation.

Ezekiel's Vision of the Cherubim.

Beginning with the first chapter of Ezekiel, he say, "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of

the month, as I was among the captives by the river of Chebar (called now Khabour) that the heavens were opened, and I saw visions of God," etc. "And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man." The meaning is, these four living creatures of diverse appearances, combined, constituted or described man. They represented four cardinal or fundamental principles. Their feet were straight feet, like that of a calf's foot. David says, "He maketh my feet like hinds feet, and setteth me upon high places." This style of foot is the surefooted kind, and signifies cleanliness. These four living creatures were joined one to another, and were therefore one creature. As for the likeness of their faces, "they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle." The man face stood

for intelligence, ability to reason, to compare, to analyze and reach conclusions. The lion face stood for courage and strength, "The righteous are as bold as a lion." The ox or calf face answered to the idea of obedience, service and growthfulness. "And ye shall go forth and grow up as calves of the stall." The eagle face represents exaltation and swiftness. "They shall mount up on wings as doth eagles." Now these living creatures went "straight forward" and "turned not when they went." And Ezekiel says, "When they went I heard the noise of their wings like the noise of many waters, as the voice of the Almighty, the voice of speech." This makes very clear what the wings were. The principal means of advance, of progress, is the voice or speech of God through man, imbued and directed by the Spirit. Whither the Spirit was to go they went. If they proceeded, rested or were lifted up, it was by the Spirit. When they stood or rested, their wings were let down, *i. e.*, did not give out the sound and effect of speech. In the following is the idea of the enthronement of man with God.

Man Enthroned.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame

and am set down with my Father in his throne." Corresponding to this is Ezekiel's exaltation of man, as the crowning feature of his mysterious figure, in the following: "And above the firmament that was over their heads, was the likeness of a throne as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward I saw as it were the appearance of fire: and it had brightness round about." From the loins up and the loins down is the whole man on fire with the refiner's purifying fire; and he continues thus: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance round about. This was the appearance of the likeness of the glory (essentiality) of the Lord." And Ezekiel says, "When I saw it I fell on my face, and I heard a voice of one that spake. And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee." In the second chapter of Ezekiel, and in parts of some following chapters, is

The Perfected Man.

shown to Ezekiel, how his vision of the first chapter applies in his own case. The reader should turn to it and read for himself.

Ezekiel Names His Vision.

The tenth chapter explains what the four living creatures are, sufficient especially to keep us on the track and in sight of the cherubims. This chapter is largely a repetition of the first chapter, in a different language. It is the representation of the four living creatures by a different name, explanatory in nature. In definite language, referring to the purpose of the vision, as first given, and then partly interpreted, it reads, "This is the living creature that I saw, under the God of Israel by the river of Chebar; and I knew that it was the cherubims. Every one had four faces and every one four wings, and the likeness of the hands of a man was under their wings." A dozen times in this chapter the four living creatures are referred to as cherubims.

Now we will turn to Revelation, chapters four and five, in which is the expository revelation, first, of the type and the series of types following, intermediate between the first and last. John says, "After this I looked, and, behold a door was opened in heaven; and the first voice

which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew the things which must be hereafter. And immediately I was in the Spirit; and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardius stone, and there was a rainbow round about the throne, in sight like an emerald. And round about the throne were four and twenty seats, and upon the seats, I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And before the throne there was a sea of glass, like unto crystal: and in the midst of the throne and round about the throne are four beasts (living creatures) full of eyes before and behind (perceptive faculty to comprehend the past and the future). And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." Note, the four creatures, as here described, are precisely in name the same as were those four living creatures of Ezekiel's vision, which were repeatedly called cherubims. "And the four beasts (living creatures) had each of them six

The Type Explained.

Ezekiel's Vision of Living-Creatures Reproduced by John.

wings about him," two more than Ezekiel saw, or pair, added by the gospel message. The four wings of Ezekiel's living creatures were the two of the patriarchal age and the two of the Mosaic age. These, remember, are locomotion means, illustrative of the voice or speech of God, through man, another way of showing what is meant by the "flaming sword," mentioned in connection with the cherubim that was "placed by the way" to "keep the way of the tree of life."

This is not the dead letter of the word, but the living word, made so by the quickening spirit of God. The word of God is only a wing, or wings, when vitalized by the moving force of the spirit. "And they were full of eyes within (inward perceptibility) and they rest not day and night, saying, holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when these living creatures gave glory and honor and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders (the twelve elders of ancient Israel and the twelve elders of the new or spiritual Israel) fell down before him that sat on the throne and worshiped him who liveth forever

and ever, and cast their crowns before the throne, saying Thou art worthy, O Lord, to receive glory and honour and power, for thou hast created all things, and for thy pleasure they are and were created. And I saw in the right hand of him that sat on the throne, a book written within, and on the backside sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof? And no man in heaven, nor in earth, or under the earth was able to open the book, or to look thereon." Remember, no one could lift the lid of the ark and look in on the oracle therein. It was a sealed book only as its contents were communicated over the mercy seat THROUGH BETWEEN THE CHERUBIMS by the ever present Shekinah. "And (John says) I wept much because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders said unto me, Weep not, behold the lion of the tribe of Judah and the Root of David hath prevailed to open the book and loose the seven seals thereof. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders,

The Bible.

stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him who sat on the throne. And when he had taken the book, the four beasts, and the four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odours, WHICH ARE THE PRAYERS OF SAINTS. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed US to God by thy blood, out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and WE SHALL REIGN ON THE EARTH."

The Elders and the Living "Beasts."

It was the four and twenty elders and the four living creatures that were redeemed out of every kindred and tongue and people and nation, hence the evident truth of the beasts is, THEY ARE THE CHURCH. The cherubims placed by the way of the tree of life, or "that overshadowed the mercy seat, or that which is described in Ezekiel as the four living creatures having the "likeness of a man," or that which

in Revelation is called the "city of God," "the bride," "the Lamb's wife," the measure of which is "the measure of a man."

When the seals of the book, which John saw in the right hand of him who sat on the throne, were opened in order as they were, it is thus worded in part: "And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts saying, Come and see." This book that was sealed and was opened was the Word of God, the oracle of God as we now have it in the new covenant form. It is the Church, the Lamb's wife, which is constantly in the attitude of a tenderer of light from the word of God, or in another way of stating it, and perhaps the more properly, the church is the medium through which the invitation is issued to "Come and see."

Commencing with the sixth chapter of Revelation, and running through all of the following chapters to the end of the book, is a setting forth, in symbol form, the deeply mysterious truths, the church's conflicts and victories. Here we get the emblematical discovery of the course of events from the first one, as set forth in "I will put enmity between thee and the woman

The Emblematical Discovery.

(the church), between thy seed and her seed (Christ), it shall bruise thy head and thou shalt bruise his heel." This is the first revelation after the fall of man, and in the order of opening the seals, the first broken seal, as John saw it.

He says, "And I saw, and behold, a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer." This representation presents Christ and his gospel as the all conquering force, the beneficently triumphant power that is to conquer, and continuously conquer until the last opposition to Christ and his kingdom is subdued.

The Order of Biblical Revelations.

The opening of the next seal reveals the persecuting power, the mission of which is to take peace from the earth and to the opening of the next, the third seal, reveals the functionary of weights, he who can weigh deeds. The next, the fourth seal opening, reveals him who has the power of death. The sixth seal opens the book where is revealed the great reward for faithful service, that which is true unto the death. The white robing is for such as come off conquerors. The opening of the sixth seal

opens the book at where we pass over from the law to grace, the terrible day of God's vengeance visited upon the unfaithful Israel, the old representative church, and the day of recompense in saving a remnant, the 144,000, and then the "great multitude which no man could number," of all nations and kindreds of the earth.

The opening of the seventh seal opens the book on agencies or processes. It is a revelation of a series of powers and governments, to the last, of which we have particular description in the two concluding chapters of Revelation, the crystallization of events and processes into what these closing chapters of the Apocalypse calls the New Jerusalem state, the church, in a highly advanced, purified, triumphant state. This is the redeemed product of Christ our Lord. This finished product, as here set forth, is the Zion of God into which all the kings and nations of the earth shall eventually bring honor and glory. The flaming sword which turns every way, the sword of Spirit, the Word of God in the hands of the Cherubim, the church, the redeemed of God, is the all conquering instrument of our blessed Redeemer.

"Zion" the Finished Product.

NOT HEREAFTER, BUT NOW.

"The Kingdom of God is within you."—Luke 17:21.

I'm not waiting for the coming of the bridegroom in the air.
I'm not sighing for the gathering of the ransomed over there.
I am not thinking of the glory which I shall sometime share;
I'm thinking of what is mine at any time anywhere.

I am not abridging pleasures for a treasure in the skies.
I am not dropping sin by sin for some final, future prize.
I am setting my affections on the goal that nearer lies,
And a heavenly mansion that's not in nor o'er the skies.

I'm not heralding the coming of the bridegroom in the air.
I am preaching that his coming is his kingdom anywhere.
I'm not advising for a final day of burning to prepare;
I am preaching of a burning that is burning everywhere.

I am not watching for the signs of some future
morning's ray.
In my heart the beams have risen, as the
harbinger of day.
"Christ in me the hope of glory" every moment
seems to say:
All there is of heaven is, in kind, fruitions of
today.

It's not the joy of seeing Jesus in His glory
by and by;
Nor the sweets of future meeting, where there's
neither pain nor sigh.
It is the joy of present knowing of this by-and-
by.
That all the joys, and belongings to it, ever
near us lie.

I am not thinking of rejoicings, when my
Saviour comes again;
Nor of the final victory, when is o'er this battle
strain.
For I know that every moment that shall ever
intervene
Between the time of sowing and the glory of
that scene,

Is a time of building, and increasing of holdings,
for that day.
To forego a present reaping is to throw much
good away.

I am not preparing for a general resurrection morn,
Nor for a day of judgment, when a judge seated on a throne,

Shall judge some worthy, and some unworthy of life eternal.
But, I will, between this and that time, mind well the interval.
The Pharisees asked the Savior when God's kingdom should begin.
His answer was, You cannot date it; the kingdom is within.
You shall not aver, says He, that it is either "here or there."
It is an immanent God, who is ever present, everywhere.

I am glorying in the Truth that has ever been enthroned,
The only conqueror, of error, which has our life entombed.
Sin is the graveyard of "dry bones," where multitudes of souls lie,
Who shall stand up, an army great, when we truly prophesy.

This is the first resurrection, which is naught but the new birth,
By which is put off the old man, purely earthy, of this earth

And thus on the new man, Christ, shining by
us as a light,
Banishing our ignorance, and blotting out our
night

Tell us not of future blessings, or of final
dazzling splendor;
Of eclipsing joys and glory in a world way off
yonder.
As our eyes with truth shall open we shall see
and know of heaven.
Of this, we can best know by the life-lump, and
the kind of leaven.

Christ has come, and heaven with him, in a
light that shines within.
I now pray and work only for a present, con-
scious knowing
Of these essentials only, and my place as Truth's
evangel.
This is heaven. ("The measure of a man, that
is his angel.")

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